A REPLY TO A SALAFI ON HOW TO CORRECTLY UNDERSTAND THE SIFAT OF ALLAH

Praise be to Allah that is due from all grateful[1] believers, a fullness of praise for all his favours: a praise that is abundantly sincere and blessed. May the blessings of Allah be upon our beloved Master Muhammad, the chosen one, the Apostle of mercy and the seal of all Prophets (peace and blessings of Allah be upon them all); and upon his descendants who are upright and pure: a blessing lasting to the Day of Judgment, like the blessing bestowed upon the Prophet Ibrahim (alaihis salam) and his descendants. May Allah be pleased with all of the Prophetic Companions (Ashab al-Kiram). Indeed, Allah is most worthy of praise and supreme glorification!

Abu Hurayra (radiallahu anhu) said, "The Prophet (sallallahu alaihi wa sallam) said, *"He who believes in Allah and the Last Day must either speak good or remain silent." [Sahih Muslim].*

The Prophet (sallallaahu 'alayhi wa sallam) said*: "This knowledge will be carried by the trustworthy ones of every generation. They will expel from it the alteration made by those going beyond bounds; false claims of the liars and the false interpretations of the ignorant ones."*[2]

A Salafi layman known as **Arif Saleem** attempted to dismiss a pdf containing over 300 examples of Ta'wil (figurative interpretation) from the early scholars. The file may be downloaded from this link –

https://ia601401.us.archive.org/8/items/over-300-examples-of-tawil-on-the-sifat/Over%20300%20examples%20of%20Ta%27wil%20on%20the%20Sifat.pdf

He said in his short response:

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[1] I am also grateful to those who translated any of the quotes supplied in this article from Arabic to English. Referencing has been provided as far as possible.

[2] Related by al-Bayhaqi in his Sunanul-Kubra (10/209), Ibn Abi Hatim in al-Jarh wa-Ta'deel (2/17) and Ibn 'Abd al-Barr in at-Tamheed (1/57-58), from the Hadith of Ibrahim Ibn 'Abdur-Rahman al-'Udhari (radiyallaahu 'anhu). It was authenticated by Imam Ahmad – as occurs in Sharaf Ashabul Hadith (p. 27) of al-Khatib al-Baghdadi.

1 Some narrations are weak while others are authentic

Reply:

He did not provide any evidence of what actually is weak so this is unacademic to say the least and needs no response.

The Salafi said:

2 Some aren't even related to sifaat, like explaining the ayah about the saaq - who says that ayah is even talking about the Sifah of Allah? The dhaahir of the ayah has no mention of it as Allah's sifah

Reply:

It would have been better if he actually quoted what his scholars have to say rather than voice an opinion and not provide any evidence-based quotes. Indeed, the verse being referred to is as follows from Sura al-Qalam:42 as translated by the late Salafi translator Muhsin Khan (see more on him later):

"(Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate (to Allah), but they (hypocrites) shall not be able to do so"

One may also see other translations which do not translate the Arabic word – Saaq – literally here: https://corpus.quran.com/translation.jsp?chapter=68&verse=42

Back in 1995 an American Muslim convert by the name of Shaykh Nuh Keller mentioned the following in his article entitled *Literalism and the attributes of Allah* (http://www.masud.co.uk/ISLAM/nuh/littlk.htm)

Quote:

"al-Tabari says, "A number of the exegetes of the Companions (Sahaba) and their students (tabi'in) held that it [*a day when shin shall be exposed*] means that *a dire matter* (amrun shadid) *shall be disclosed*" (*Jami' al-bayan*, 29.38)—the *shin's* association with *direness* being that it was customary for Arab warriors fighting in the desert to ready themselves to move fast and hard through the sand in the thick of the fight by lifting the hems of their garments above the shin. This was apparently lost upon later anthropomorphists, who said the verse proved 'Allah has a shin,' or, according to others, 'two shins, since one would be unbecoming.' Al-Tabari also relates from Muhammad ibn 'Ubayd al-Muharibi, who relates from Ibn al-Mubarak, from Usama ibn Zayd, from 'Ikrima, from Ibn 'Abbas that *shin* in the above verse means "a day of *war and direness* (harbin wa shidda)" (ibid., 29.38). All of these narrators are those of the *sahih* or rigorously authenticated collections except Usama ibn Zayd, whose hadiths are *hasan* or 'well authenticated.'"

Now the above article was responded to by Madkhali-Salafis based in the UK by the name of Abu Iyaad Amjad Rafiq and his late friend, Abu Talha Dawud Burbank in their malicious article entitled: *A Reply to a Jahmee : Keller Unveiled* **(**see it here - **http://www.sahihmuslim.com/sps/sp.cfm?subsecID=GSC06&articleID=AQD060009&articlePages=1**)

Let us see what these two have to say on this matter (see - http://www.sahihmuslim.com/sps/sp.cfm?subsecID=GSC06&articleID=AQD060009&articlePages=4

Quote:

Then the aayah mentions the saaq (shin) which is one of the Attributes of Allaah - the Most High - This is clearly seen from the hadeeth of Abu Sa'eed al-Khudree[26] in which there occurs: "...Then the Almighty will come to them in a form other than that which they saw the first time, and He will say "I am your Lord" and they will say: "You are not our Lord". And none will speak to Him but the Prophets, and it will be said to them: "Do you know of any sign by which you can recognise Him?" They will say: "The shin (saaq)", so then Allaah will uncover His shin and every believer will prostrate to Him..."

Next page:
http://www.sahihmuslim.com/sps/sp.cfm?subsecID=GSC06&articleID=AQD060009&articlePages=5

Quote:

And with regard to the aforementioned Jahmee's claim about the saying of Ibn Abbaas - may Allaah be pleased with him - about the aayah: "It is the Day of Resurrection, a day of grief and calamity" reported with various chains from him by at-Tabaree in his tafseer, the Ash'ariyyah say that this is a case of ta'weel. This is however not the case since as is pointed out by Shaikh ul-Islaam Ibn Taymiyyah and mentioned by Shaikhs Muhammad Jameel Zainoo[3] and Bakr ibn Abdullaah Aboo Zayd[4] - the Salaf have two different sayings about this aayah:

a) Those who say that it is not an aayah relating to Allaah's attributes, but is rather a description of the Day of Judgement and its being a day of grief and calamity - as is reported from Ibn Abbaas.

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[3] For responses to the late Muhammad Jamil Zainu one may refer to the following detailed work - https://www.darultahqiq.com/aqida-salaf-according-8-scholars-past/

[4] For the unreliability of the late Bakr Abu Zayd (the Madkhali Salafis also had issues with him later on) one may refer to the following articles: https://www.darultahqiq.com/did-any-hanafis-tamper-with-a-narration-in-sunan-abi-dawud/
https://www.darultahqiq.com/those-who-truly-lied-against-shaykh-habibur-rahman-al-azami/

This is based on the fact that the aayah does not clearly state the 'saaq' as being Allaah's saaq (shin) and that in the Arabic language this phrase can be used to express the severity of a situation as in the saying: 'Shaalat al-harbu an saaqin', meaning - the war has raised up its terrors and harshness.

So since the aayah did not unequivocally declare this as being an Attribute of Allaah - some of the Salaf did not understand it to be an aayah describing one of His Attributes, which is why we find Ibn Abbaas [if the narrations are authentic from him][27] explaining it according to the language.

Therefore this is not case of someone taking an established Attribute of Allaah, such as, for example His yad (hand) and interpreting it with ta'weel to mean something different eg. His Power which is what the Ash'ariyyah do and seek support with this saying of Ibn Abbaas - may Allaah be pleased with him. So there is no proof for them in this.

Furthermore:

b) The correct saying as pointed out by Ibn Taymiyyah and others from the Salaf, including Abu Sa'eed al-Khudree who say that this aayah is an aayah relating to Allaah's Attributes. The proof for this is the hadeeth of Abu Sa'eed al-Khudree - may Allaah be pleased with him - where the 'saaq' is also mentioned, except that here it is clearly shown to be an Attribute of Allaah - (fayakshifu an saaqihi) - "so Allaah will uncover His Shin". So it is possible that this hadeeth did not reach Ibn Abbaas - just as the ruling that the grandmothers inherit did not reach Abu Bakr - may Allaah be pleased with him - and so on, and if it had reached him then he would have explained the aayah according to it.[28]

Reply:

Hence, there were scholars from the Salaf that did make ta'wil of the word Saaq (shin) and it emanated from Ibn Abbas (ra). The above quote demonstrates the point that these two Madkhali-Salafis held the above Qur'anic verse to be a Sifah (attribute) for Allah and mentioned it was the position of Ibn Taymiyya too! As for the hadith from Abu Sa'eed al-Khudri (ra) as in Sahih al Bukhari then they did not bother to quote what the major Hadith scholars had to say about it.

Al-Hafiz ibn Hajar said in *Fath al Bari* (read the red underlined part carefully)

فتح الباري، شرح صحيح البخاري، - للإمام ابن حجر العسقلاني
المجلد الثامن >> كِتَاب تَفْسِيرِ الْقُرْآنِ >> باب يَوْمَ يُكْشَفُ عَنْ سَاقٍ
(Fath al Bari, 8/664)

الشرح: قوله: (باب يوم يكشف عن ساق) أخرج أبو يعلى بسند فيه ضعف عن أبي موسى مرفوعا في قوله: (يوم يكشف عن ساق) قال " عن نور عظيم، فيخرون له سجدا " وقال عبد الرزاق عن معمر عن قتادة في قوله (يوم يكشف عن ساق) قال: عن شدة أمر، وعند الحاكم من طريق عكرمة

عن ابن عباس قال: هو يوم كرب وشدة قال الخطابي: فيكون المعنى يكشف عن قدرته التي تنكشف عن الشدة والكرب وذكر غير ذلك من التأويلات كما سيأتي بيانه عند حديث الشفاعة مستوفي في كتاب الرقاق إن شاء الله تعالى.

ووقع في هذا الموضع " يكشف ربنا عن ساقه " وهو من رواية سعيد بن أبي هلال عن زيد بن أسلم فأخرجها الإسماعيلي كذلك ثم قال: في قوله " عن ساقه " نكرة.

ثم أخرجه من طريق حفص بن ميسرة عن زيد بن أسلم بلفظ " يكشف عن ساق " قال الإسماعيلي: هذه أصح لموافقتها لفظ القرآن في الجملة، لا يظن عن أن الله ذو أعضاء وجوارح لما في ذلك من مشابهة المخلوقين، تعالى الله عن ذلك ليس كمثله شيء.

In the above words al-Hafiz mentioned a narration from Abdar Razzaq from Qatada making Ta'wil of the ayat connected to the Saaq and he mentioned al-Hakim's narration from Ibn Abbas. Indeed, this is the very narration under discussion that an Egyptian Salafi by the name of Amr Abdal Mun'im attempted to weaken, and it is a rule known from the words of al-Hafiz to his *Muqaddima* to *al-Fath*, that whenever he remained silent on a narration then it is at least Hasan (good) to him in most cases.

The wording in blue above is a proof that the narration from Abu Sa'eed al-Khudri (ra) apparently affirming the Saaq as in Sahih al-Bukhari is Shadh[5], as the Hafiz of Hadith, Abu Bakr al-Isma'ili was quoted as a testimony to the status of the wording: "His Saaq" being rejected.[6]

Ibn Hajar said (in blue above): *"There has occurred in this place: <<Our Lord will reveal His Saaq>>. And it is from the narration of Sa'eed ibn Abi Hilal from Zayd ibn Aslam as related by al-Isma'ili, who then said: <<Concerning his statement: 'His Saaq' – it is rejected>> then he related from the route of Hafs ibn Maysara from Zayd ibn Aslam with the wording: <<A Saaq will be revealed>> Al-Isma'ili (d. 371 AH) said: **'This is more authentic due to it being in agreement with the Qur'anic wording. It is not believed that Allah has parts or limbs as that would entail similitude with creation. Exalted is Allah above that. There is nothing like unto Him.** ...'"*

[5] An aberrant wording contradicting that which is more established, especially when other more authentic routes or versions are at odds with it (as in Sahih Muslim, Sahih Abu Awana etc)

[6] Hence, this is an answer to the likes of those that attacked Nuh Keller in their vile attack where they called him a Jahmi! The same narration from Abu Sa'eed al-Khudri is found in *Sahih Muslim* and elsewhere without affirming a "Saaq" for Allah positively as His attribute

Here is the narration that al-Hafiz referred to from the Tafsir of Abdar Razzaq al-San’ani (d. 211 AH):

تَفْسِيرُ عَبْدِ الرَّزَّاقِ >> سُورَةُ ن وَالْقَلَمِ >>
يَوْمَ يُكْشَفُ عَنْ سَاقٍ قَالَ : " يُكْشَفُ عَنْ شِدَّةِ الأَمْرِ

3194 نا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ , عَنْ قَتَادَةَ , فِي قَوْلِهِ تَعَالَى : يَوْمَ يُكْشَفُ عَنْ سَاقٍ قَالَ : يُكْشَفُ عَنْ شِدَّةِ الْأَمْر

The wording: يُكْشَفُ عَنْ شِدَّةِ الْأَمْرِ

Means: A dire (shidda) matter will be uncovered (on the Day of Judgment). This chain is also Sahih (rigorously authentic) and al-Hafiz ibn Hajar’s silence on its status is an indication that he considers it at least Hasan (well-authentic/good).

There is a narration mentioning the Saaq as recorded in the Sahih of Ibn Hibban, with similar wording to the one from Abu Sa’eed al-Khudri as found in Sahih al-Bukhari (the one with the wording apparently affirming the Saaq as an attribute of Allah, but rejected by Ibn Hajar on the authority of al-Isma’ili’s declaration mentioned above). This narration is also on the authority of a route containing Sa’eed ibn Abi Hilal.[7]

This version in Sahih ibn Hibban doesn’t affirm the Saaq as an attribute of Allah, and this is in conformity with other very similar versions found in Sahih Muslim (no. 352)[8],

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[7] Who is said to be the narrator who may have added his own wording to the text of the Hadith un-intentionally (Tasarruf al-Rawa)

[8] In the English edition by the associates of Nasir al-Albani (viz. www.sahihmuslim.com, whose wording is very similar to that of AH Siddiqi’s translation of Sahih Muslim) they mentioned it as follows:

Abu Sa'id al-Khudri reported: Some people during the lifetime of the Messenger of Allaah (sallAllaahu alayhi wa sallam) said: Messenger of Allaah! shall we see our Lord on the Day of Resurrection? The Messenger of Allaah (sallAllaahu alayhi wa sallam) said: Yes, and added: Do you feel any trouble in seeing the sun at noon with no cloud over it, and do you feel trouble in seeing the moon (open) in the full moonlit night with no cloud over it? They said: No, Messenger of Allaah! He (the Prophet) said: You will not feel any trouble in seeing Allaah on the Day of Resurrection any more than you do in seeing any one of them. When the Day of Resurrection comes a Mu'adhdhin (a proclaimer) would proclaim: Let every people follow what they used to worship. Then all who worshipped idols and stones besides Allaah would fall into the Fire, till only the righteous and the vicious and some of the people of the Book who worshipped Allaah are left. Then the Jews would be summoned, and it would be said to them: What did you worship? They will say: We worshipped 'Uzair, son of Allaah. It would be said to them: You tell a lie; Allaah had never had a spouse or a son. What do you want now? They would say: We feel thirsty, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to drink water? Then they would be pushed towards the Fire (and they would find to their

great dismay that) it was but a mirage (and the raging flames of fire) would be consuming one another, and they would fall into the Fire. Then the Christians would be summoned and it would be said to them: What did you worship? They would say: We worshipped Jesus, son of Allaah. It would be said to them: You tell a lie; Allaah did not take for Himself either a spouse or a son. Then it would be said to them: What do you want? They would say: Thirsty we are, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to get water? But they would be pushed and gathered together towards the Hell, which was like a mirage to them, and the flames would consume one another. They would fall Into the Fire, till no one is left except he who worshipped Allaah, be he pious or sinful. The Lord of the Universe, Glorified and Exalted, would come to them in a form recognisable to them and say; What are you looking for? Every people follow that which they worshipped. They would say: Our Lord, we kept ourselves separate from the people in the world, though we felt great need of them; we, however, did not associate ourselves with them. He would say: I am your Lord. They would say: We take refuge with Allaah from thee and do not associate anything with Allaah. They would repeat it twice or thrice, till some of them would be about to return. It would be said: Is there any sign between you and Him by which you will recognise Him? They would say: Yes. **and the things would be laid bare**. Those who used to prostrate themselves before God of their own accord would be permitted by God to prostrate themselves. But there would remain none who used to prostrate out of fear (of people) and ostentation but Allaah would make his back as one piece, and whenever he would attempt to prostrate he would fall on his back. Then they would raise their heads and He would assume the Form in which they had seen Him the first time and would say: I am your Lord. They would say: Thou art our Lord. Then the bridge would be set up over the Hell and intercession would be allowed and they will say: O God, keep safe, keep safe.

It was asked: Messenger of Allaah, what is this bridge? He said: The void in which one Is likely to slip. There would be hooks, tongs, spits like the thorn that is found in Najd and is known as Sa'dan. The believers would then pass over within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell till the believers will find rescue from the Fire. By One in Whose hand is my life, there will be none among you more eager to claim a right than the believers on the Day of Resurrection for (saying their) brethren in the Fire who would say: O our Lord, they were fasting along with us, and praying and performing pilgrimage. It will be said to them: Take out those whom you recognise. Then their persons would be forbidden to the Fire; and they would take out a large number of people who had been overtaken by Fire up to the middle of the shank or up to the knees. They would then say: O our Lord I not one of those about whom Thou didst give us command remains in it. He will then say: Go back and bring out those in whose hearts you find good of the weight of a dinar then they will take out a large number of people. Then they would say: O our Lord! We have not left anyone about whom You commanded us. He will then say: Go back and bring out those in whose hearts you find as much as half a dinar of good. Then they will take out a large number of people, and would say: O our Lord! not one of those about whom Thou commanded us we have left in it. Then He would say: Go back and in whose heart you find good to the weight of a particle bring him out. They would bring out a large number of people, and would then say: O our Lord, now we have not left anyone in it (Hell) having any good in him.

Abu Sa'id Khudri said: If you don't testify me in this hadith, then recite if you like:" Surely Allaah wrongs not the weight of an atom; and if it is a good deed. He multiplies it and gives from Himself a great reward" (al-Qur'an, iv. 40). Then Allaah, Exalted and Great, would say: The angels have

Sahih Abu Awana (no. 320), Mustadrak al-Hakim (no. 8888), Musnad Ahmed ibn Hanbal (no. 10,944), al-Sunna of ibn Abi Asim (no. 514), Musnad Abu Dawud al-Tayalisi (no. 2281) - with their chains of transmission not containing Sa'eed ibn Abi Hilal back to Abu Sa'eed al-Khudri (ra).

Note carefully the red highlighted portion at the end of this narration in Sahih Ibn Hibban, where the collector of this Hadith: Abu Hatim ibn Hibban himself made Ta'wil of the word: al-Saaq to mean: al-Shidda, which means: distress/adversity/direness (depending on the selected choice from the English equivalent)

صحيح ابن حبان] جزء 16 – صفحة 377 [

ذكر الإخبار عن وصف من يشفع في القيامة ومن يشفع له

7377 – أخبرنا عمر بن محمد الهمداني قال : حدثنا عيسى بن حماد قال : أخبرنا الليث بن سعد عن يزيد بن أبي حبيب عن سعيد بن أبي هلال عن زيد بن أسلم عن عطاء بن يسار عن أبي

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interceded, the Prophets have interceded and the believers have interceded, and no one remains (to grant pardon) but the Most Merciful of the mercifuls. He will then take a handful from Fire and bring out from it people who never did any good and who had been turned into charcoal, and will cast them into a river called the river of life, on the outskirts of Paradise. They will come out as a seed comes cut from the silt carried by flood. You see it near the stone or near the tree. That which is exposed to the sun is yellowish or greenish and which is under the shade is white. They said: Messenger of Allaah! it seems as if you had been tending a flock in the jungle. He (the Prophet) said: They will come forth like pearls with seals on their necks. The inhabitants of Paradise would recognise them (and say): Those are who have been set free by the Compassionate One. Who has admitted them into Paradise without any (good) deed that they did or any good that they sent in advance Then He would say: Enter the Paradise; whatever you see in it is yours. They would say: O Lord, Thou hast bestowed upon us (favours) which Thou didst not bestow upon anyone else in the world. He would say: There is with Me (a favour) for you better than this. They would say: O our Lord! which thing is better than this? He would say: It is My pleasure. I will never be angry with you after this

NB – The above translation has the following wording highlighted in red: **and the things would be laid bare**. The original translator of Sahih Muslim, the late AH Siddiqi said in his footnote (1/118, fn. 368) under the wording: **and the things would be laid bare** – said these words based on the original Arabic phrase found in the Hadith from Sahih Muslim:

<<يكشف عن ساق>> is an idiom which means either the disclosing of distress or difficulty or laying bare the truth of the matter. The origin of it is in the fright and the flight and the tucking up of the garments (by women) from their shanks and disclosing of their shanks while fleeing."

سعيد الخدري قال : قلنا يا رسول الله أنرى ربنا ؟ قال رسول الله صلى الله عليه وسلم : (هل تضارون في رؤية الشمس إذا كان يوم صحو) ؟ قلنا : لا قال : (هل تضارون في رؤية العمر ليلة البدر إذا كان صحوا) ؟ قلنا : لا قال : (فإنكم لا تضارون في رؤية ربكم إلا كما لا تضارون في رؤيتهما ينادي مناد فيقول : ليلحق كل قوم بما كانوا بعيدون قال : فيذهب أهل الصليب مع صليبهم وأهل الأوثان مع أوثانهم وأصحاب كل آلهة مع آلهتهم ويبقى من يعبد الله بن مر وفاجر وغبرات من أهل الكتاب

ثم يؤتى بجهنم تعرض كأنها سراب فيقال لليهود : ما كنتم تعبدون ؟ فيقولون : كنا نعبد عزيزا ابن الله فيقال : كذبتم ما اتخذ الله صاحبة ولا ولدا ما تريدون ؟ قالوا : نريد أن تسقينا فيقال : اشربوا فيتساقطون في جهنم ثم يقال للنصارى : ما كنتم تعهبدون ؟ فيقولون : كنا تعبد المسيح ابن الله فيقال : كذبتم لم يكن له صاحبة ولا ولد ماذا تريدون ؟ قالوا : نريد أن تسقينا فيقال : اشربوا فيتساقطون في جهنم حتى يبقى من يعبد الله من بر وفاجر فيقال لهم ما يحبسكم وقد ذهب الناس ؟ فيقولون : قد فارقناهم وإنا سمعنا مناديا ينادي : ليلحق كل قوم بما كانوا يعبدون وإنا ننتظر ربنا قال : فيأتيهم الجبار لا إله إلا هو فيقول : أنا ربكم فلا يكلمه إلا نبي فيقال : هل بينكم وبينه آية تعرفونها ؟ فيقولون : الساق فيكشف عن ساق فيسجد له كل مؤمن ويبقى من كان يسجد له رياء وسمعة فيذهب يسجد فيعود ظهره طبقا واحدا

ثم يؤتى بالجسر فيجعل بين ظهراني جهنم) فقلنا : يا رسول الله وما الجسر ؟ قال : (مدحضة مزلة عليه خطاطيب وكلاليب وحسكة مفلطحة لها شوك عقيفاء تكون بنجد يقال لها : السعدان يجوز المؤمن كالطرف وكالبرق وكالريح وكأجاويد الخيل والكراكب فناج مسلم ومخدوش مسلم ومكدوس في جهنم حتى يمر آخرهم يسحب سحبا والحق قد تبين من المؤمنين إذا رأوا أنهم قد نجوا وبقي إخوانهم يقولون : يا ربنا إخواننا كانوا يصلون معنا ويصومون معنا ويعملون معنا فيقول الرب جل وعلا : اذهبوا فمن وجدتم في قلبه مثقال دينار من إيمان فأخرجوه ويحرم الله صورهم علىالنار فيأتونهم وبعضهم قد غاب في النار إلى قدميه وإلى أنصاف ساقية فيخرجون من النار ثم يعودون ثانية فيقول : اذهبوا فمن وجدتم في قلبه مثقال نصف دينار من إيمان فأخرجوه فيخرجون نم النار ثم يعودون الثالثة فيقال : اذهبوا فمن وجدتم في قلبه حبة إيمان فأخرجوه فيخرجون)

قال أبو سعيد : وإن لم تصدقوني فاقرؤوا قول الله : { إن الله لا يظلم مثقال ذرة وإن تك حسنة يضاعفها ويؤت من لدنه أجرا عظيما } (فتشفع الملائكة والنبيون والصدقون فيقول الجبار تبارك وتعالى لا إله إلا هو : بقيت شفاعتي فيقبض الجبار قبضة من النار فيخرج أقواما قد امتحشوا فيلقون في نهر يقال له : الحياة فينبتون فيه كما تنبت الحبة في حميل السيل هل رأيتموها إلى جانب الصخرة أو جانب الشجرة فما كان إلى الشمس منها كان أخضر وما كان إلى الظل كان أبيض فيخرجون مثل اللؤلؤة فيجعل في رقابهم الخواتيم فيدخلون الجنة فيقول أهل الجنة : هؤلاء عتقاء الرحمن أدخلهم الله الجنة بغير عمل عملوه ولا قدم قدموه فيقال لهم : لكم ما رأيتموه ومثله معه)

قال أبو سعيد : بلغني أن الجسر أدق من الشعر وأحد من السيف

قال أبو حاتم : الساق الشدة

قال شعيب الأرنؤوط : إسناده صحيح على شرط مسلم

In Sahih Muslim (no. 7023) there is a long Hadith which is in conformity with the Ta'wil of ibn Abbas and Qatada, indicating the severity and direness of the Day of Qiyama, as follows:

Narrated Abdullah ibn Amr

Someone came to him and said: What is this hadith that you narrate that the Last Hour will come at a certain time? Thereupon he said: Hallowed be Allah, there is no god but Allah (or words to the same effect). I have decided that I shall not narrate anything to anyone now.

I have only said that you will see after some time an important event: that the (sacred) House (Ka'bah) will be burnt and it will definitely happen. He then reported that Allah's Messenger (peace be upon him) said: The Dajjal will appear in my Ummah and he will stay (in the world) for forty--I cannot say whether he meant forty days, forty months or forty years. Allah will then send Jesus, son of Mary, who will resemble Urwah ibn Mas'ud. He (Jesus Christ) will chase him and kill him. Then people will live for seven years, during which time there will be no rancour between any two persons. After that Allah will send a cold wind from the direction of Syria. None will survive on Earth, having a speck of good in him or faith in him: he will die. Even if some among you were to enter the innermost part of the mountain, this wind would reach that place also and cause your death. I heard Allah's Apostle (peace be upon him) as saying: Only the wicked people will survive and they will be as careless as birds with the characteristics of beasts. They will never appreciate good nor condemn evil. Then Satan will come to

them, in human form, and would say: Don't you respond? They will say: What do you order us to do? He will command them to worship the idols but, in spite of this, they will have an abundance of sustenance and lead comfortable lives. Then the trumpet will be blown and he who hears it will bend his neck to one side and raise it from the other side. The first one to hear that trumpet will be the person who is busy in setting right the cistern meant for supplying water to the camels. He will faint and the other people will also faint. Then Allah will send or He will cause to be sent rain which will be like dew and there will grow out of it the bodies of people. Then the second trumpet will be blown and they will stand up and begin to look (around). Then it will be said: O people, go to your Lord. They will be made to stand there and they will be questioned. Then it will be said: Bring out a group (of them) for the Hell-Fire. It will be asked: How much? It will be said: Nine hundred and ninety-nine out of one thousand for the Hell-Fire. That will be the day that will make the children old because of its terror and that will be the day about which it has been said: "On the day when the shank will be uncovered" [وذلك يوم يكشف عن ساق]

Hence, the Salafi respondent failed to acknowledge all of this due to lack of research. See more details here - https://www.darultahqiq.com/tawil-of-saaq-from-ibn-abbas/

The Salafi said:

3 Some of them are tafseer by lawaazim as opposed to actual ta'wil of the sifah - there is a difference between someone who says: I believe that Allah has a hand, but in this ayah here (for example) it means authority explaining by laazim, and between someone who says outright that Allah does not have a hand and it means His authority

4 Some of them are tafseer - based on the dhahir of the ayah

Reply:

He did not qualify any of these points that were raised from the initial document mentioning over 300 hundred examples of Ta'wil so there is no need to respond until he provides specific examples, and quotes the major scholars of the Ummah before at least the 20th century Salafiyya arose with their deficient manhaj and understanding on the Sifat issue.

He said:

5 We cant avoid the literally hundreds of statements from early scholars through the ages claiming that there was ijma that there is no ta'wil:

Reply:

Where are all these hundreds of statements from EARLY scholars and where is this supposed Ijma recorded by the writers from the earliest times?

He said:

So, let's break this down. What is ta'weel? It is the rejection of the apparent meaning of one of the Names or Attributes of Allaah, claiming that this would necessitate tashbeeh with the creation, and therefore claiming that another meaning is implied by the use of the original word. For example, saying that the Hand of Allaah refers to his Power.

For you to prove that the Salaf performed ta'weel you need to find a statement where they said explicitly (for example) that the name "as-Samee'" is not to be taken upon its apparent meaning, as this would imply tashbeeh, and hence this Name is to be understood to mean something else (Y). You won't be able to find such a statement.

The examples provided can be understood without resorting to this claimed ta'weel by the points above - if they are authentic, then they could either be words that are not even referring to Allaah's Sifaat (such as Saaq in the aayah mentioned - **we affirm the Saaq from the hadeeth**, but this aayah is not referring to Allaah's sifah) or in these particular instances the word is used in the sense of another valid meaning. The dhaahir is the first meaning that comes to the mind from the different possible meanings based on the context. See point 3 above - tafseer by lawaazim - saying that in a particular instance a different meaning is the dhaahir in that case is not the same as saying that ta'weel is made in all cases where that word is used.

The reason we come to this conclusion is the many many statements of the early and later scholars who denied ta'weel of the Names and Attributes.

Reply:

Ta'wil means several things depending on the context. The claimant has not provided any quotations to support his arguments or any of the pious Salaf rejecting Ta'wil if applied with the correct methodology by the scholars of Ahlus Sunna, unlike the unacceptable form of Ta'wil made by heretics from the Mu'tazila, Jahmiyya etc, of early times. He mentioned the Saaq issue again and that has been addressed above.

As for Ta'wil – it has 2 meanings: a) Tafsir (as used in the title of Tafsir al-Tabari) – Qur'anic exegesis and b) Figurative/metaphorical interpretation. Some from Asha'ira did make Ta'wil tafsili (detailed ta'wil) of the narrations on the Sifat with evidence from either the sayings of the Salaf or Arabic language. As for the Salaf then generally some of them did perform Ta'wil Ijmali (non-specific ta'wil). This does not lead to negation of the Sifat if established principles and methodology are utilized. Examples of Ta'wil can be found in Tafsir al-Tabari and in Fath al-Bari of Ibn Hajar al-Asqalani.

Ibn Abbas (ra) on using Arabic language to make Ta'wil:

In the *Mustadrak* of al-Hakim (2/499-500 of the Hyderabad edition):

المستدرك على الصحيحين - للإمام محمد بن عبد الله الحاكم النيسابوري.
المجلد الثاني -كتاب التفسير -68- تفسير سورة نون، والقلم

– حدثنا أبو زكريا العنبري، حدثنا الحسين بن محمد القباني، حدثنا سعيد بن يحيى الأموي، حدثنا عبد الله بن المبارك، أنبأ أسامة بن زيد، عن عكرمة، عن ابن عباس - رضي الله تعالى عنهما -:
أنه سئل عن قوله - عز وجل -: {يوم يكشف عن ساق} [القلم: 42].
قال: إذا خفي عليكم شيء من القرآن فابتغوه في الشعر، فإنه ديوان العرب.
أما سمعتم قول الشاعر:
أصبر عناق إنه شر باق قد سن قومك ضرب الأعناق
وقامت الحرب بنا عن ساق.
قال ابن عباس: هذا يوم كرب وشدة.

هذا حديث صحيح الإسناد، وهو أولى من حديث روي عن ابن مسعود بإسناد صحيح، لم أستجز روايته في هذا الموضع.

In the above quote from the *Mustadrak of al-Hakim*, the Ta'wil from ibn Abbas on the Qur'anic verse in Surah al-Qalam (68:42) mentions:

قال ابن عباس: هذا يوم كرب وشدة.

Meaning: "This is a Day of distress and direness"

Summarized translation of the above:

"Ibn 'Abbas said when he was asked about Allah's saying 'On the day the Saaq shall be uncovered' (68:42): ***'If you find something from the Qur'an to be obscure, seek its meaning from poetry; verily poetry is the register (diwan) of the Arabs*.** Have you not heard the poet's saying: Your people have opened the way of sword-blows upon the necks, And war or battle rose on every leg (i.e. it was impossible to flee).' Then he said: 'This is a day of affliction and violence.' Thus the meaning of verse 68:42 is: 'On the day when affliction befalls them in earnest.'"

In the *Talkhis al-Mustadrak*,[9] Imam al-Dhahabi agreed with al Hakim and said that the narration is: Sahih (rigorously authentic)!

In his *Sunan al-Kubra*, al-Bayhaqi recorded the following:

[20913] أخبرنا أبو عبد الله الحافظ وأبو سعيد بن أبي عمرو قالا ثنا أبو العباس ثنا أحمد بن عبد الجبار ثنا وكيع عن أسامة بن زيد عن عكرمة عن بن عباس قال إذا قرأ أحدكم شيئا من القرآن فلم يدر ما تفسيره فليلتمسه في الشعر فإنه ديوان العرب هذا هو الصحيح موقوف

9 See vol. 2/p. 500

Ibn Abbas (ra) said: *"If one of you recites anything from the Qur'an and does not achieve what its Tafsir is then if the need arises stick to what is in poetry, for it is the register of the Arabs (Diwan al-Arab), this is Sahih mawquf."*

See a full article on the above here – **http://www.darultahqiq.com/tawil-of-saaq-from-ibn-abbas/**

An example of a type of Ta'wil from Sahih al-Bukhari (2: 501):

Narrated A'isha (ra):

Some of the wives of the Prophet asked him, "Who amongst us will be the first to follow you (i.e. die after you)?" He said, "Whoever has the longest hand." So they started measuring their hands with a stick and Sauda's hand turned out to be the longest. (When Zainab bint Jahsh died first of all in the caliphate of `Umar), we came to know that the **long hand was a symbol of practicing charity**, so she was the first to follow the Prophet and she used to love to practice charity. (Sauda died later in the caliphate of Muawiya).

This example shows that the word Yad (hand) can have more than one meaning and indeed al-Hafiz ibn Hajar gave the meaning of Yad to have more than 20 possible meanings in his *Fath al Bari* (13/393-394):

قال الحافظ ابن حجر العسقلاني في قوله تعالى " لما خلقت بيدي

"واليد في اللغة تطلق لمعان كثيرة اجتمع لنا منها خمسة وعشرون معنى ما بين حقيقة ومجاز:

الأول: الجارحة

الثاني : القوة نحو داود ذا الأيد

الثالث : الملك أن الفضل بيد الله

الرابع : العهد يد الله فوق أيديهم ومنه قوله هذي يدي لك بالوفاء.

الخامس : الاستسلام والانقياد قال الشاعر أطاع يدا بالقول فهو ذلول.

السادس: النعمة قال وكم لظلام الليل عندي من يد

السابع : الملك قل ان الفضل بيد الله

الثامن : الذل حتى يعطوا الجزية عن يد

التاسع : أو يعفوا الذي بيده عقدة النكاح

العاشر : السلطان

الحادى عشر : الطاعة

الثاني عشر : الجماعة

الثالث عشر : الطريق يقال اخذتهم يد الساحل

الرابع عشر : التفرق تفرقوا أيدي سبأ

الخامس عشر : الحفظ

السادس عشر : يد القوس أعلاها

السابع عشر : يد السيف مقبضه

الثامن عشر : يد الرحى عود القابض

التاسع عشر : جناح الطائر

العشرون : المدة يقال لا ألقاه يد الدهر

الحادى والعشرون : الابتداء يقال لقيته أول ذات يدي وأعطاه عن ظهر يد

الثاني والعشرون : يد الثوب ما فضل منه

الثالث والعشرون : يد الشيء أمامه

الرابع والعشرون : الطاقة

الخامس والعشرون : النقد نحو بعته يدا بيد

As for Ta'wil, **Imam al Nawawi**[10] said in his introduction to al-Majmu Sharh al-Muhadhhab (Cairo: Matbaʿat al-ʿasima, 1:25):

"The most well-known of the school of the theologians (mutakallimin) says that the divine attributes are interpreted figuratively according to what befits them. Others say that they are not interpreted but that one refrains from speaking concerning their meaning, and defers its actual knowledge (yuwakkilu `ilmaha) to Allah, all the while holding the belief that Allah is transcendent above all things and that the attributes of the created are negated concerning Him, so that it said, for example: We believe that the Merciful is established over the Throne, and we do not know the reality of the meaning of this nor what is meant by it (la na`lamu haqiqata mi`na dhalika wa al-

[10] See - https://salafiaqeedah.blogspot.com/2010/07/imam-nawawi-was-ashari-in-creed-part3.html

murada bihi), while we do believe that "There is nothing like Him whatsoever" (42:11) and that He is exalted far above the most elevated of created things. That is the way of the Salaf or at least their vast majority, and it is the safest because one is not required to probe into such matters. Therefore, if he believes in Allah's transcendence there is no need for him to probe this nor to think about what is neither obligatory nor even needed to know. However, if there is a need for interpretation (ta'wil) in order to refute innovators and their like, then they (the Salaf) went ahead and applied interpretation. This is the correct understanding of what has reached us from the scholars concerning this subject, and Allah knows best."

Imam al-Nawawi was an Ashari and Hadith master. See proofs here - https://wahhabisrefuted.wordpress.com/2015/07/24/imam-al-nawawi-was-an-ashari/

More quotes from him:

His commentary in his Sharh of Sahih Muslim regarding the narration of "descent/an-Nuzul":

هذا الحديث من أحاديث الصفات، وفيه مذهبان مشهوران للعلماء: أحدهما وهو مذهب السلف وبعض المتكلمين أنه يؤمن بأنها حق على ما يليق بالله تعالى وأن ظاهرها المتعارف في حقنا غير مراد، ولا يتكلم في تأويلها مع اعتقاد تنزيه الله تعالى عن صفات المخلوق وعن الانتقال والحركات وسائر سمات الخلق، والثاني مذهب أكثر المتكلمين وجماعات من السلف وهو محكي هنا عن مالك والأوزاعي على أنها تتأول على ما يليق بها بحسب مواطنها، فعلى هذا تأولوا هذا الحديث تأويلين أحدهما: تأويل مالك بن أنس وغيره، معناه تنزل رحمته وأمره وملائكته، كما يقال فعل السلطان كذا إذا فعله أتباعه بأمره، والثاني: أنه على الاستعارة ومعناه الإقبال على الداعين بالإجابة واللطف.

This hadith is from the hadith of the Sifat (of Allah), and regarding it there are two well known madhdhabs: the first, and it is the madhhab of the salaf and some of the Mutakallimin (scholars of kalam) that it is believe in their [i.e. the attributes] reality according to what befits Allāh ta'ala, **and that the literal meaning that we commonly apply to ourselves is not what is meant**, and that one does not speak regarding its interpretation while holding the belief that Allah ta'alā is free from the attributes of the created, and from translocation, and movement, and the rest of the attributes of created beings. The second is the madhdhab of the majority of the Mutakallimīn, ***and a group from amongst the Salaf, and it is what is reported from Mālik and al-Awzā'ī that they are interpreted figuratively but only according to their appropriate contextual meanings. On this basis there are two interpretations (ta'wils). The first is the ta'wil of Imam Malik ibn Anas and other than he, that its meaning is the descent of His mercy and decree and His angels***. [as is said regarding the Sultan …] and the Second interpretation is that it is an Isti'arah (metaphor) to signify turning to (iqbal) those who supplicate to Him with fulfilment by answering [the du'aa] and showing lutf (kindness, generosity) [to those beseeching Him].

[Sharh Sahih Muslim; Kitab Salat al-Musafirin]

Take notice that Imam an-Nawawi denies the literal meaning, the method of the pseudo-salafis, for Allah's descent, and says the way of the Salaf and the Mutakallimin is both tafwid and ta'wil. Notice here that he is only adopting the **two methods of the Asha'ris**

and denying any other madhdhab in this matter, as he states there are “two madhdhabs”, in other words, and no more!

Imam An-Nawawi also quoted Imam Malik elsewhere in his Sharh of Sahih Muslim regarding this issue of the “descent” of Allah,

فقد سئل الإمام مالك رحمه الله عن نزول الرب عزّ وجلّ، فقال "ينزل أمره تعالى كل سَحَر، فأما هو عزّوجلّ فإنه دائم لا يزول ولا ينتقل سبحانه لا إله إلى هو

Imam Malik was asked about the “descent” of Allah and he said, “His, the majestic’s, command descends every night, and as for Allah ‘azza wa jall, then he is eternal, he does not move or displace, glorified be He, and there is no god but He!”[6/37]

He says regarding the hadith of the “slave girl”:

هذا الحديث من أحاديث الصِّفات، وفيها مذهبان تقدَّم ذكرهما مرَّات في كتاب الإيمان: أحدهما:الإيمان به من غير خوض في معناه، **مع اعتقاد أنَّ الله ليس كمثله شيء،وتنزيهه عن سمات المخلوقات.والثَّاني:تأويله بما كان المراد امتحانها هل هي موحِّدة تقرُّ بأنَّ الخالق المدبِّر الفعَّال :يليق به. فمن قال بهذا – أي التأويل – قال هو الله وحده، وهو الَّذي إذا دعاه الدَّاعي استقبل السَّماء،كما إذاصلَّى المصلِّي استقبل الكعبة،وليس ذلك لأنَّه منحصر في السَّماء، كما أنَّه ليس منحصراً في جهة الكعبة، بل ذلك لأنَّ السَّماء قبلة الدَّاعين، كما أنَّ الكعبة قبلة المصلِّين.أو هي من عبدة الأوثان العابدين للأوثان الَّتي بين أيديهم، فلمَّا قالت: في السَّماء علم أنَّها موحِّدة وليست عابدة للأوثان.**

“This hadith is from the narrations of the attributes of Allah, and there are two madhdhabs regarding this, and I have mentioned them both in the chapter of Iman. The first is to believe in it **<u>without delving into its meaning</u>**, while believing that Allah has no similitude to Him at all, and negating for him the attributes of created beings. **<u>And the second school is that it is interpreted in a manner that befits Him</u>**.” […then he gives the interpretations…]

Again, Imam an-Nawawi makes no mention of the madhdhab of the literalists who delve into the literal meaning and affirm it for Allah! He is stating here the two schools of the Asha’ris!

He also says in his Sharh of Sahih Muslim:

إن الله تعالى ليس كمثله شيء وإنه منزّه عن التجسيم والانتقال والتحيز في الجهة وعن سائر صفات المخلوق

“Verily there is nothing like Allah ta’ala, and he is free from tajsim (corporeality), and displacement, and being within direction, and from the rest of the attributes of the created beings.” [3/19]

The way of the Salaf in looking at the matters pertaining to the Sifat is to perform what is known as Tafwid al-Ma’na (see below) and to resort to Ta’wil if there is a necessity. They held the Qur’anic verses pertaining to the Sifat as being from the Mutashabihat (verses that can have various possible meanings), but today’s Salafi sect holds the reverse position by stating these verses are from the Muhkamat (clear cut verses with

only one definite meaning) to them.[11] If that is their position then they need to provide the definition of every Sifah they accept from only the Qur'an and authenticated ahadiths rather than over relying primarily on the views of fallible scholars of the past and present on creedal matters.

Imam Ahmed ibn Hanbal (d. 241 AH) said as recorded by the Hanbali Imam, Abdur Rahman Ibn al-Jawzi (d. 597 AH) in his Kitab Akhbar al-Sifat[12]:

"Ahmed was once asked a question (regarding a point of law), and in response composed a legal brief (fatwa). Someone pointed out to him that the views which he had set forth (in his fatwa) did not accord with those of ibn al-Mubarak, to which he responded, ***'The views of ibn al-Mubarak did not come down from heaven.'"***

Ibn al-Jawzi has also said in the Akhbar al-Sifat (p. 203):

"It is astonishing that anyone should attempt to base the divine attributes on statements derived from the Followers (tabi'in); [furthermore, this saying] may not actually reflect their views though it may meet the criteria of sound transmission, for they may merely have been passing on what they had derived from the Ahl al-Kitab, as in the case of Wahb b. Munabbih."

Tafweed al-Ma'na means to relegate the precise meaning (ma'na) of an attribute of Allah to the Almighty creator himself. This was the way of the vast majority of the pious predecessors (Salafus–Salihin). See the following work for many quotes and proofs:

http://archive.org/details/QawlAlTamamBiIthbatiTafweedMadhhabanLilSalafAlKiram

by Dr. Sayf al-Asri of Yemen

The ayats and ahadith on the Sifat of Allah are from the Mutashabihat (unclear verses).

The Hanbali scholar known as Ibn Qudama al-Maqdisi (d. 620 AH) admitted that the Sifat of Allah are from the Mutashabihat in his Rawdatun Nazir (p. 19):

والصحيح أن المتشابه ما ورد في صفات الله سبحانه مما يجب الإيمان به ويحرم التعرض لتأويله كقوله تعالى الرحمن على العرش استوى بل يداه مبسوطتانلما خلقت بيدي ويبقى وجه ربك تجري بأعيننا ونحوه فهذا اتفق

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[11] See Sura Aali-Imran (3:7). Tafsir al-Jalalayn has explained it here - https://www.altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=74&tSoraNo=3&tAyahNo=7&tDisplay=yes&UserProfile=0&LanguageId=2

[12] (See p. 137, Swartz edn, and the latter said it is also recorded in Tabaqat al-Hanabila by Ibn Abi Ya'la, 1, 329, 5-7)

السلف رحمهم الله على الإقرار به وإمراره على وجهه وترك تأويله فإن الله سبحانه ذم المبتغين لتأويله وقرنهم في الذم بالذين يبتغون الفتنة وسماهم أهل زيغ

Meaning:

“And the correct opinion is that the **ambiguous [verses] revealed regarding the attributes of Allāh**, Glory be to He, are those which it is compulsory to have faith in and impermissible [to occupy oneself] in seeking its interpretation; for example, the statement of Allah, the Exalted“ ,The Most Merciful above the Throne is established ” Qur’ān, 20:5“ ,(Rather, both His Hands are extended) ”Qur’ān, 5:64…“ ,(which I created with my Hands) ”…Qur’ān, 38:75“ ,(And there will remain the Face of your Lord) ”Qur’ān, 55:27“ ,(Sailing under Our observation) ”Qur’ān, 54:14) and similar to them. So, the Salaf (pious predecessors), may Allāh have mercy upon them, have agreed upon their affirmation [ie. belief in them], passing them as they have come and leaving of interpretating them. For indeed Allāh, Glory be to He, has rebuked those who seek their interpretation and included them, in reprimanding, with those who seek strife and He has labelled them the people of aberration ”

Imam Zayn al-Din ibn Rajab al-Hanbali (d.736AH) says that the *sifat* (attributes) of Allah are from the *mutashabihat* (ambiguous texts):

“As for whatever the Prophet (sallallahu ‘alaihi wa sallam) has attributed to his Lord (mighty and majestic is He), and whatever Allah (mighty and majestic is He) has attributed to Himself, then all of these attributes are true and factual. Belief and affirmation of them is legally binding – along with their **negation of any similarity/comparison (al-tamthil)**. **Whoever has any difficulty in terms of comprehending any of them and finds them obscure should say the statement said by those whom Allah has praised for being firmly rooted in knowledge about the ambiguous verses (al-mutashabih)**, namely: *“We believe in it, all of it is from our Lord”* [Qur'an, 3:7], just as the Prophet (sallallahu ‘alaihi wa sallam) has said in regards to the Qur’an: *“Whatever you are ignorant of, then leave it to its knower”*. This was narrated by Imam Ahmad (ibn Hanbal), Imam al-Nasa’i, and others besides them. **One should not pretend to have knowledge of what they do not know, for destruction is feared upon them for doing so**.”

[ibn Rajab al-Hanbali, Ikhtiyar al-Ula fi Sharh Hadith Ikhtisam al-Mala' al-A'la, ed. Maktaba Dar al-Aqsa 2008, pg. 40-41]

NOTE: It is interesting to mention that the “Salafi” editor of the above work attempts to refute Imam ibn Rajab al-Hanbali on this point within the footnotes by pasting a long quote from ibn Taymiyya!

وأما وصف النبي – صلى الله عليه وسلم – لربه – عز وجل – بما وصفه به فكلٌّ ما وصف النبي – صلى الله عليه وسلم – [به] ربه عز وجل – فهو حقٌ وصدقٌ يجب الإيمان والتصديقُ به كما وصف الله – عز وجل – به نفسه مع نفي التمثيل عنه، ومن أشكل عليه فهمُ شيءٍ من ذلك واشتبه عليه فليقل كما مدح الله تعالى به آمنَّا به كُلٌّ من عند ربِّنا” [آل عمران:٧] وكما “ :الراسخين في العلم وأخبر عنهم أنه يقولون عند المتشابه

قال النبي – صلى الله عليه وسلم – في القرآن: "وما جهلتهم منه فكلوه إلى عالمه". خرّجه الإمام أحمد والنسائي وغيرهما، ولا يتكلّف ما لا علم له به فإنه يُخشى عليه من ذلك الهَلَكَةُ.

إبن رجب الحنبلي في كتابه "اختيار الأولى في شرح حديث إختصام الملأ الأعلى"، مكتبة دار الأقصى - ٢٠٠٨، ص. ٤٠-٤١

Imam Ibn Abi Zayd al-Qayrawani al-Maliki (b. 310 – d. 386 AH) mentioned in his Kitab al-Jami[13]:

Someone said, 'What about one who narrates the hadith, 'Allah created Adam on his form,' and that 'Allah will unveil His shank on the Day of Resurrection,' and that 'He will put His hand into Jahannam and bring out whomever He wills out of it', and He **(Malik) rejected them strenuously, and forbade anyone to narrate them**. Someone said, 'Ibn Ijlan has narrated it.' He said, 'He was not one of the people of fiqh.' Malik did not reject the hadith of 'descent' nor the hadith of 'laughter.' Someone said, 'What about the hadith that 'the Throne shook because of the death of Sa'd?' He said, **'It should not be narrated, and what call has a man to narrate that when he sees what danger it contains?'"**

This methodology of Imam Malik is not being adhered to by contemporary Salafis who are chiefly unqualified in the Sharia sciences to discuss such sensitive matters pertaining to the Sifat of Allah and other creedal matters. The reader is advised to take heed of the verdict of a famous scholar of Hadith known as al-Khatib al-Baghdadi (d. 463 AH) towards the end of this rejoinder.

Imam Ahmed Ibn Hanbal (d. 241 AH) on Bila kayf wala Ma'na[14] ("Without delving into the howness and meaning") with regards to the Sifat of Allah

The Hanbali author known as Ibn Batta (d. 387 AH) said in al-Ibanatul-Kubra (p. 466):

الْإِبَانَةُ الْكُبْرَى لِابْنِ بَطَّةَ

قَالَ أَبُو عَبْدِ اللَّهِ : وَنَحْنُ نُؤْمِنُ بِالْأَحَادِيثِ فِي هَذَا وَنُقِرُّهَا ، وَنُمِرُّهَا كَمَا جَاءَتْ بِلَا كَيْفٍ ، وَلَا مَعْنًى إِلَّا عَلَى مَا وَصَفَ بِهِ نَفْسَهُ تَعَالَى ، نَسْأَلُ اللَّهَ السَّلَامَةَ فِي الدُّنْيَا وَالْآخِرَةِ ، وَنَعُوذُ بِاللَّهِ مِنَ الزَّلَلِ ، وَالِارْتِيَابِ وَالشَّكِّ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

[13] Translated into English by Abdas Samad Clarke under the title: "A Madinan View on the Sunnah, courtesy, wisdom, battles and history" (Taha publishers, London, 1999, p. 30)
[14] See the quotes here in Arabic - https://drwaleedbinalsalah.com/%D8%AB%D8%A8%D9%88%D8%AA-%D8%A7%D9%84%D8%AA%D9%81%D9%88%D9%8A%D8%B6-%D8%B9%D9%86-%D8%A7%D9%84%D8%A5%D9%85%D8%A7%D9%85-%D8%A3%D8%AD%D9%85%D8%AF-%D8%A8%D9%86-%D8%AD%D9%86%D8%A8%D9%84-%D9%88%D8%A7%D9%84/

The Hanbali author known as Abu Ya'la ibn al-Farra (d. 458 AH) said in his Ibtal al-Ta'wilat (1/45):

قال أبو يعلي:

وقال – أحمد – في رواية حنبل في الأحاديث التي تروي، إن الله تبارك وتعالى ينزل إلى السماء الدنيا، والله يُرى، وأنه يضع قدمه، وما أشبه بذلك: نؤمن بها ونصدق بها، ولا كيف ولا معنى! ولا نرد شيئا منها، ونعلم أن ما قاله الرسول صلى الله عليه وسلم حق إذا كانت بأسانيد صحيحة".

إبطال التأويلات 45/1

The Hanbali author known as Abu Bakr al-Khallal (d. 311 AH) said the following as recorded by Ibn Qudama al-Maqdisi in his Dhamm al-Ta'wil:

وكذا نقل ابن قدامة الحنبلي مذهب الإمام أحمد بن حنبل في هذه الأحاديث من قول أبي بكر الخلال مسندا عنه في كتابه ذم التأويل فقال:

قال [أي أبو بكر الخلال]: وأخبرني علي بن عيسى أن حنبلا حدثهم قال سألت أبا عبد الله [أي الإمام أحمد بن حنبل] عن الأحاديث التي تُروى إن الله تبارك وتعالى ينزل كل ليلة إلى السمآء الدنيا وأن الله يُرى وإن الله يضع قدمه وما أشبهه.

فقال أبو عبد الله: نؤمن بها ونصدق بها

ولا كيف ولا معنى

ولا نرد منها شيئا ونعلم أن ما جاء به الرسول حق إذا كانت بأسانيد صحاح ولا نرد على رسول الله صلى الله عليه وسلم قوله.

ولا يوصف الله تعالى بأكثر مما وصف به نفسه أو وصفه به رسوله

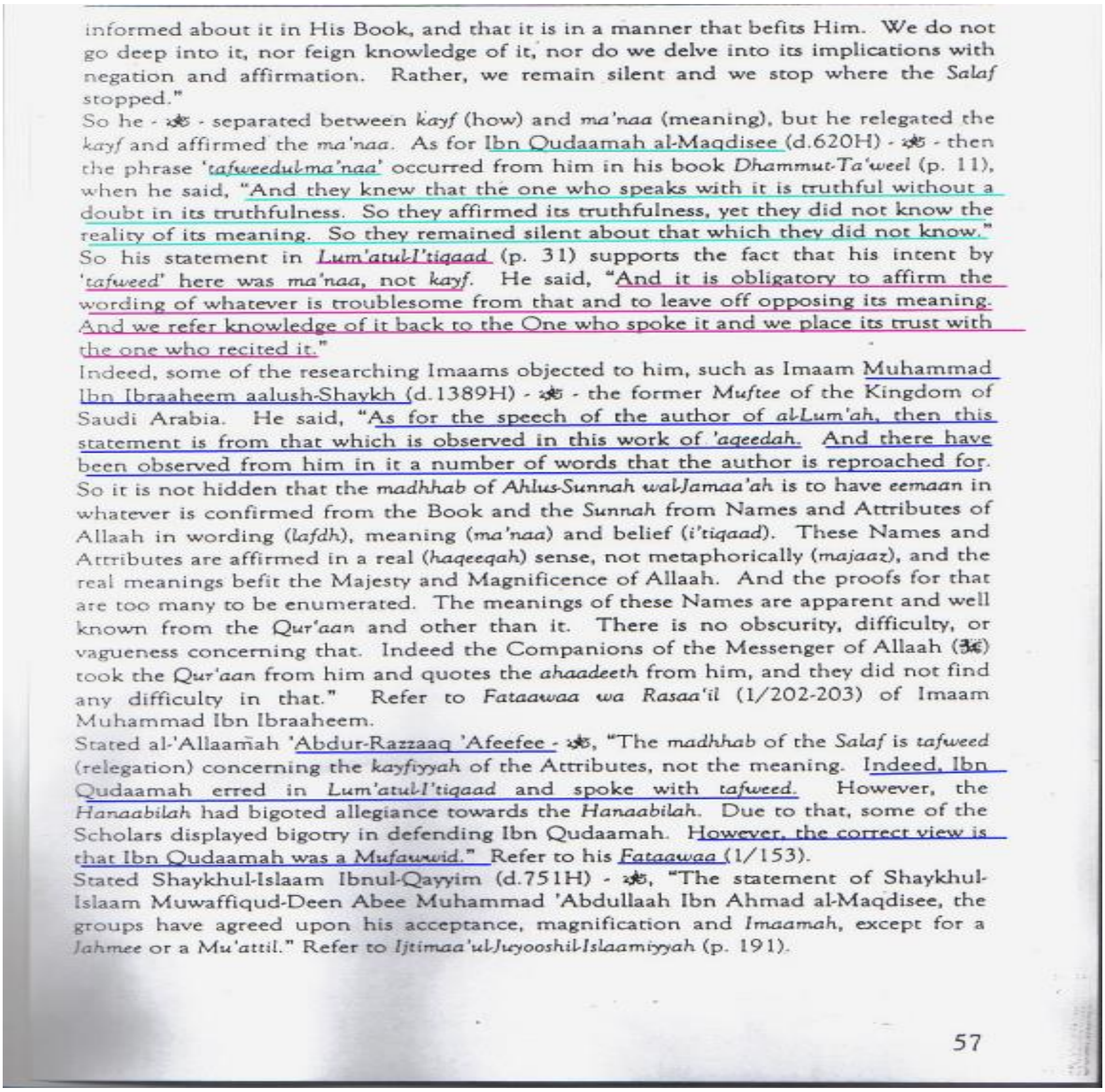
بلا حد ولا غاية {ليس كمثله شيء وهو السميع البصير}). انتهى

Al-Khallal, who died in Hijra year 311, and who took his fiqh from Imam Ahmad's students, relates in his book *Kitab al-Sunna* through his chain of narrators from Hanbal ibn Ishaq al-Shaybani, the son of the brother of Ahmad ibn Hanbal's father, that Imam Ahmad was asked about the hadiths mentioning "Allah's descending," "seeing Allah," and "placing His foot on hell"; and the like, and Ahmad replied: **"We believe in them**

and consider them true, *without 'how' and without 'meaning'* (bi la kayf wa la ma'na)."

What do some late Salafi authors say about Imam ibn Qudama al-Hanbali (d. 620 AH)?

In the book entitled: ***"Fundamentals of the Salafee Methodology: An Islaamic Manual for Reform"*** ascribed to the late Nasirud-Din al-Albani (d. 1999) with numerous footnotes. On p. 57 of this work, there is a long footnote which affirms a fact known to us for some time now, that Ibn Qudama al-Maqdisi al-Hanbali affirmed, like many of the Asha'ira/Maturidiyya, that Tafweed of the meaning (al ma'na) of the Attributes of Allah was his way in Aqida. I have highlighted the crucial points and the names of those who attacked him in denying that this was the way of the Salaf! See below for a scan of that page:



informed about it in His Book, and that it is in a manner that befits Him. We do not go deep into it, nor feign knowledge of it, nor do we delve into its implications with negation and affirmation. Rather, we remain silent and we stop where the *Salaf* stopped."

So he - رحمه الله - separated between *kayf* (how) and *ma'naa* (meaning), but he relegated the *kayf* and affirmed the *ma'naa*. As for Ibn Qudaamah al-Maqdisee (d.620H) - رحمه الله - then the phrase '*tafweedul-ma'naa*' occurred from him in his book *Dhammut-Ta'weel* (p. 11), when he said, "And they knew that the one who speaks with it is truthful without a doubt in its truthfulness. So they affirmed its truthfulness, yet they did not know the reality of its meaning. So they remained silent about that which they did not know." So his statement in *Lum'atul-I'tiqaad* (p. 31) supports the fact that his intent by '*tafweed*' here was *ma'naa*, not *kayf*. He said, "And it is obligatory to affirm the wording of whatever is troublesome from that and to leave off opposing its meaning. And we refer knowledge of it back to the One who spoke it and we place its trust with the one who recited it."

Indeed, some of the researching Imaams objected to him, such as Imaam Muhammad Ibn Ibraaheem aalush-Shaykh (d.1389H) - رحمه الله - the former *Muftee* of the Kingdom of Saudi Arabia. He said, "As for the speech of the author of *al-Lum'ah*, then this statement is from that which is observed in this work of *'aqeedah*. And there have been observed from him in it a number of words that the author is reproached for. So it is not hidden that the *madhhab* of *Ahlus-Sunnah wal-Jamaa'ah* is to have *eemaan* in whatever is confirmed from the Book and the *Sunnah* from Names and Attributes of Allaah in wording (*lafdh*), meaning (*ma'naa*) and belief (*i'tiqaad*). These Names and Attributes are affirmed in a real (*haqeeqah*) sense, not metaphorically (*majaaz*), and the real meanings befit the Majesty and Magnificence of Allaah. And the proofs for that are too many to be enumerated. The meanings of these Names are apparent and well known from the *Qur'aan* and other than it. There is no obscurity, difficulty, or vagueness concerning that. Indeed the Companions of the Messenger of Allaah (ﷺ) took the *Qur'aan* from him and quotes the *ahaadeeth* from him, and they did not find any difficulty in that." Refer to *Fataawaa wa Rasaa'il* (1/202-203) of Imaam Muhammad Ibn Ibraaheem.

Stated al-'Allaamah 'Abdur-Razzaaq 'Afeefee - رحمه الله, "The *madhhab* of the *Salaf* is *tafweed* (relegation) concerning the *kayfiyyah* of the Attributes, not the meaning. Indeed, Ibn Qudaamah erred in *Lum'atul-I'tiqaad* and spoke with *tafweed*. However, the *Hanaabilah* had bigoted allegiance towards the *Hanaabilah*. Due to that, some of the Scholars displayed bigotry in defending Ibn Qudaamah. However, the correct view is that Ibn Qudaamah was a *Mufawwid*." Refer to his *Fataawaa* (1/153).

Stated Shaykhul-Islaam Ibnul-Qayyim (d.751H) - رحمه الله, "The statement of Shaykhul-Islaam Muwaffiqud-Deen Abee Muhammad 'Abdullaah Ibn Ahmad al-Maqdisee, the groups have agreed upon his acceptance, magnification and *Imaamah*, except for a *Jahmee* or a *Mu'attil*." Refer to *Ijtimaa'ul-Juyooshil-Islaamiyyah* (p. 191).

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See more about Ibn Qudama and Tafweed here –

http://www.darultahqiq.com/imam-ibn-qudamah-mufawwi%e1%b8%8d/

Imam al-Dhahabi (d. 748 AH) on Tafweed al-Ma'na:

He mentioned in his *Siyar a'lam an-Nubala* (8/105):

فَقَولُنَا فِي ذَلِكَ وَبَابِهِ: الإِقرَارُ، وَالإِمْرَارُ، وَتَفْوِيضُ مَعْنَاهُ إِلَى قَائِلِهِ الصَّادِقِ المَعْصُومِ

Meaning:

"Our saying in this and what falls under it is: Submission to the text, passing it on as it came and consigning the knowledge of its meaning (tafwidh ma'nahu) to its Sacrosanct and Truthful Sayer."

Al-Dhahabi also said in his Mizan al I'tidal (2/420, Bijawi edn):

أما معنى حديث الصورة فنرد علمه إلى الله ورسوله ونسكت كما سكت السلف مع الجزم بأن الله ليس كمثله شئ.

"As for the meaning of the hadith which mentions image (sura), then we surrender its knowledge to Allah and His Messenger and we remain silent, just as the Salaf remained silent, along with firm conviction on the fact that there is nothing whatsoever like Allah."

Al-Dhahabi was a student of Ibn Taymiyya's but did not follow his methodology on the understanding of the Sifat. See later for what al-Dhahabi said about Ibn Khuzayma and the narration on the Sura (form/image).

Hence, al-Dhahabi was not in line with his own teacher Ibn Taymiyya on Tafweed al-Ma'na! Not only that but some of the Salafi scholars are not too pleased with Imam al-Dhahabi. See some examples below:

http://www.salafitalk.net/st/viewmessages.cfm?Forum=25&Topic=4597

Quote:

Faalih al-Harbee[15] Expels Imaam adh-Dhahabee From Ahl us-Sunnah and Nullifies His Testimony

http://www.sahab.net/sahab/showthread.php?s=&threadid=320481

[15] He is a type of Salafi that fell out of favour with Madkhali-Salafis

Faalih al-Harbee said, "Adh-Dhahabee, his speech is not to be depended upon, he has with him what is with him by his own self, so his testimony is not to be accepted... so they (mentioning adh-Dhahabee along with Ibn Hajar, an-Nawawee and Ibn al-Jawzee), are not from the a'immah of Ahl us-Sunnah..."

Ibn Baz and his view on Imam al-Dhahabi

A faction from Salafism mentioned some words from the late Ibn Baz:

http://www.alathary.net/vb2/showthread.php?t=5639

Take note of the quote attributed to Ibn Baz and the attached recording of him saying words in critique of Imam al-Dhahabi. The quote is claiming that al-Dhahabi is not from the People of Fiqh (jurisprudence), but only a scholar of Mustalah al-Hadith and not being dependable in the Shari'a! Quote from Ibn Baz:

لا الذهبي ليس من اهل الفقه الذهبي مو من اهل البصيره الذهبي عالم من علماء الوسط يعتني بمصطلح الحديث فقط لا يعتمد به في الشريعة

The recording of Ibn Baz is here - http://www.alathary.net/vb2/attachment.php?attachmentid=959&d=1107608292

Another Salafi from Saudi Arabia also criticised Imam al-Dhahabi. See the file by **Adil Hamdan** below:

https://ia802905.us.archive.org/34/items/adil-hamdan-critique-on-al-dhahabi-waqfat-maa-al-dhahabi/Adil%20Hamdan%20critique%20on%20al%20Dhahabi_Waqfat%20ma%27a%20al%20Dhahabi.pdf

Other quotes on Tafweed:

Imam Ibn Hajar al-Asqalani (d. 852 AH) in Huda as-Sari [p. 103] states:

قوله استوى على العرش هو من المتشابه الذي يفوض علمه إلي الله تعالى ووقع تفسيره في الأصل

'The statement *istawa alal arshi* is from the ***mutashabih*** **(unclear verses) whose knowledge is consigned (*yufawwadu* from *tafwid*) to Allah the Almighty** although by principle its manifestation has already occurred.'

Ibn Hajar on the Hadith of Descent (*nuzul*)[16]

The hadith of descent from Sahih Al-Bukhari:

Abdullah bin Maslamah narrates from Malik from Ibn Shihab from Abu Salamah and Abdullah Algharr both of whom narrate from Abu Huraira that:

The Messenger of Allah – sallallahu alaihi wa sallam - said:

'Our Lord, the Blessed, the Superior, descends every night to the nearest Heaven when the last third of the night remains, saying: "Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?"'

Ibn Hajar's comments from Fathul Bari:

Those who assert direction for Allah have used this hadith as proof that He is in the direction of above-ness (*uluww*). The vast majority of the scholars reject this, because saying such leads to establishing boundaries for Him and Allah is exalted above that.

And so there is disagreement regarding the meaning of 'Nuzool' upon the [following] sayings (i.e. of the scholars):

- **So from them are those who hold that that it is upon its Thaahir (apparent) and its Haqeeqi (real/literal) meaning, and they are the Mushabbihah (those who make tashbeeh which is to liken Allah to his creation), exalted is Allah from their sayings.**
- Some reject the validity of the *ahadith* cited in that chapter altogether. These are the *Khawarij* and the *Mu'tazila* and this view is highly contentious. What is strange is that they interpret figuratively what is related to this in the Qur'an, but they reject what is in the *ahadith* either out of ignorance or out of obstinacy.
- Some have taken them as they have come, believing in them without specificity, declaring Allah to be transcendent above modality *(kayfiyya)* and likeness to creation *(tashbih)*: these are the vast majority of the *Salaf*. That position is reported by Al-Bayhaqi and others from the four Imams, Sufyan ibn 'Uyayna, Sufyan Ath-Thawri, Hammad ibn Salama, Hammad ibn Zayd, Al-Awza'i, Al-Layth, and others.
- Some interpreted them in a way that befits the linguistic usage of the Arabs.
- Some have over-interpreted them to the point that they almost tampered with the text (*tahrif*).
- Some have made a difference between a kind of interpretation that is likely and current in the linguistic usage of the Arabs, and another kind which is far-fetched and archaic, interpreting in the

[16] See - https://asharis.wordpress.com/2010/05/30/ibn-hajar-al-asqalani-on-the-hadith-of-descent/

former case **and committing the meaning to Allah in the latter.** [I.e. if the Arabic equivalent is sensible and befitting to Allah's majesty it would be accepted but if the Arabic usage opposes the majesty of Allah then *tafwid* is practised]. This is reported from Malik, and among the later scholars (*muta`akhkhirun*) it is asserted decisively by Ibn Daqiq al-'Id.

Al-Bayhaqi (d. 458 AH) said: "The safest method is to believe in them without modality, and to maintain concerning what is meant except if the explanation is conveyed from the Prophet himself, in which case it is followed." The proof for this is the agreement of the scholars that the specific interpretation is not obligatory, and that therefore the commitment of meaning to Allah (*tafwid*) is the safest option.

Imam as-Suyuti (d. 911 AH) on Tafweed

قال الإمام جلال الدين السيوطي في كتابه "الإتقان في علوم القرآن" (6/2)

ومن المتشابه آيات الصفات ... وجمهور أهل السنة، منهم السلف وأهل الحديث على الإيمان بها، وتفويض معناها والمراد منها إلى الله تعالى ولا نفسرها مع تنزيهنا له عن حقيقتها" . اهـ

As-Suyuti wrote in Al-Itqan fi Ulum al-Qur'an:

"From the Mutashabihat is the Ayats on the Sifat....And the majority of the Ahlus Sunnah, which includes the Salaf and the people of hadith, have opined that such verses should be believed in but their meanings should be consigned to Allah, and we do not interpret them in such a way that negates their reality."

As-Suyuti as quoted by Imam Ibn al-Imad al-Hanbali in Shadharatudh Dhahab [volume 8, page 17] said:

فوض أحاديث الصفات * ولا تشبه أو تعطل
الارمت إلا الخوض في * تحقيف معضلة فأول
إن المفوض سالم * مما تكلفه المؤول

Consign (the meaning) of the *ahadith* of attributes (to Allah)
And do not liken them to the creation nor negate them
If all other pursuits have past except embarking upon
The solving this problem, only then search for an interpretation

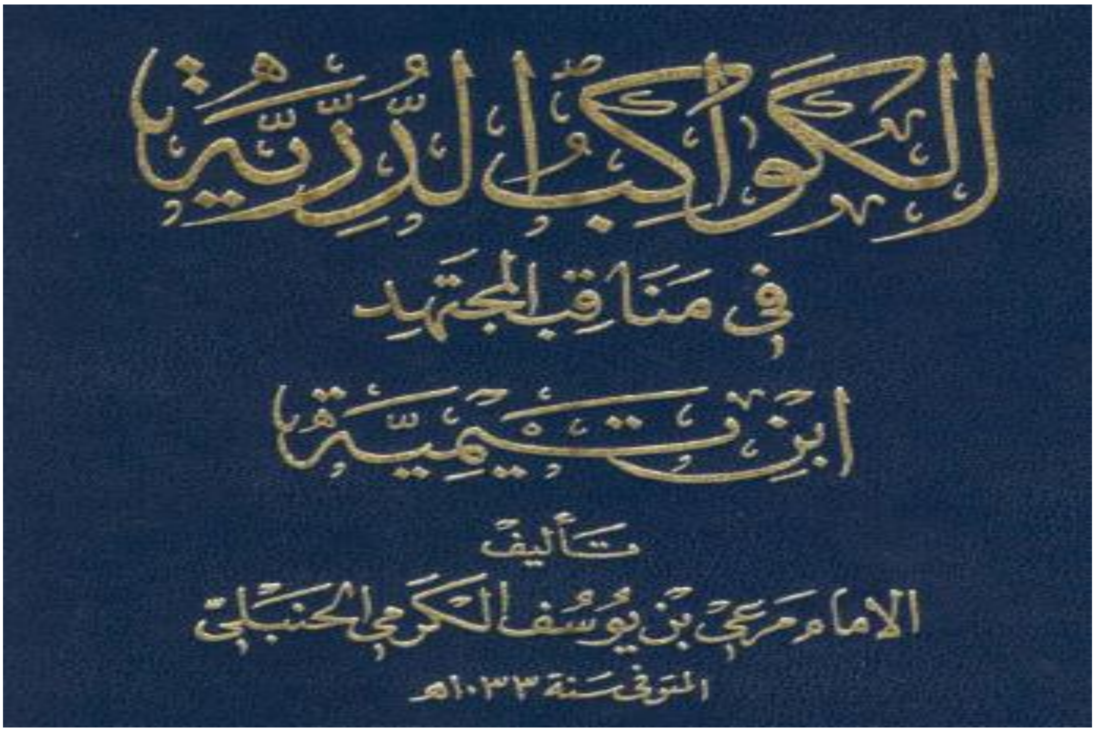
'Indeed the one who consigns (its meaning to Allah) is saved
From the burden of the one who interprets figuratively'

Imam al-Mari'i Al-Karmi al-Hanbali (d. 1033 AH) on Tafweed in his Aqawil al-Thiqat (p. 118):

al-Karmi: and from those unclear verses [*mutashaabih*]: *al-Istiwa*, from his speech, Most High: "Al-Rahman *istiwa* above the arsh", and also: "He then did *istiwa* on the arsh" [surah a'raf:54], and it [*istiwa*] is mentioned in the Quran in seven different verses.

As for the salaf, then they [surely] did not speak about it one bit, in keeping with their custom in dealing with those unclear verses of the Quran - not delving into it, [as well as] consigning knowledge of it to Allah, most High, while still believing in it.

Imam al-Karmi was an admirer of Ibn Taymiyya and wrote a work in praise of Ibn Taymiyya:



Ibn Taymiyya condemned Tafweed as the two Madkhali-Salafis mentioned earlier quoted a disgraceful ruling from him which opposes the view of Imam Ahmed ibn Hanbal, as quoted above from earlier Hanabila as well as the actual manhaj of several more Hanbali scholars. The Madkhalis said here: (http://www.sahihmuslim.com/sps/sp.cfm?subsecID=GSC06&articleID=AQD060009&articlePages=6):

And let it be known that speaking with tafweedh - as Shaikh ul-Islaam Ibn Taymiyyah[36] has said - is amongst the most evil of the sayings of the Ahl ul-Bid'ah wal-Ilhaad. When a person hears about tafweedh he says: 'This is good, I will be safe

from these (people) and those (people). I will not speak with the madhhab of the Salaf and nor will I speak with the madhhab of those performing ta'weel, I will take the middle path and will be saved from all of this. And I will say: Allaah knows best, we do not know what its meaning is.'

However Shaikh ul-Islaam says: **"This is amongst the most evil of the sayings of Ahl ul-Bid'ah wal-Ilhaad".**

And he - may Allaah have mercy upon him - has spoken the truth. When you reflect upon it you will find that this necessitates (the following): a denial of the Qur'aan, that the Messenger (sallallaahu alaihi wasallam) was ignorant, and arrogance on behalf of the people of philosophy.

End of quotes.

The followers of Ibn Taymiyya try to hide or are ignorant of the facts that in his last days he held the revised creedal position that Hell-fire will come to an end! In their defence of Ibn Taymiyya they try to quote his previous position in line with true Sunni orthodoxy that Hell-fire is eternal. See the proofs here:

https://ahlussunnah.boards.net/thread/169/ibn-taymiyyas-belief-jahannam-end

For scholarly verdicts on Ibn Taymiyya, the Imam of the Salafi sect, one may see the following link:

https://taymiyyun.wordpress.com/

Now, let us see what Imam al-Karmi had to say: [17]

Imam Mar`ii ibn Yusuf Al-Karmi (d.1033),[1] may Allah have mercy upon him, said the following:

وجمهور أهل السنة منهم السلف وأهل الحديث على الإيمان بها **وتفويض معناها** المراد منها إلى الله تعالى ولا نفسرها مع تنزيهنا له عن حقيقتها.... اقاويل الثقات.

"The vast majority of Muslim Orthodoxy – among them the First Three Generations and the People of Hadith – are upon the position of having Iman in the Names and Attributes while consigning their intended meaning to Allah, Exalted be He. We don't explain any of it under the guise of declaring Him free of need and negating the reality of the Attributes".[2]

وقال ايضا ...

The Imam mentioned at another point:

وذكرت في كتابي البرهان في تفسير القرآن عند قوله تعالى

[17] See - https://jurjis.wordpress.com/2021/12/08/imam-marii-ibn-yusuf-al-karmis-statement-on-the-way-of-the-first-three-generations/

"I previously mentioned in my book, *Clear Proof in Explaining the Qur'an* after reciting the ayah:

البقرة 210 {**هل ينظرون إلا أن يأتيهم الله في ظلل من الغمام**}

Are they waiting except that Allah shall come to them in the clouds?[3]

وبعد أن ذكرت مذاهب المتأولين أن مذهب السلف هو عدم الخوض في مثل هذا والسكوت عنه وتفويض علمه إلى الله تعالى.

"And after that point, I mentioned the madhhabs of ta'wil of the ayah and that the way of the First Three Generations is refraining from debate in things like this, silence regarding it and attributing to meaning of it to Allah, Exalted be He".

:: وقال ايضا:

The Imam also said:

وجمهور أهل السنة منهم السلف وأهل الحديث على الإيمان بها وتفويض معناها المراد منها إلى الله تعالى ولا نفسرها مع تنزيهنا له عن حقيقتها

"So the vast majority of Muslim Orthodoxy – among them being the First Three Generations and the People of Hadith – are upon the position that one is to have Iman in the Names and Attributes, consign the intended meaning of them to Allah, Exalted be He, while we also do not explain any of it while claiming to clear Him of any likeness to the creation and deny the reality of the Names and Attributes".

:: قال ايضا

The Imam said further:

وهو كلام في غاية التحقيق إلا أن ترك التأويل مطلقا وتفويض العلم إلى الله أسلم

"And so the highest degree of what can be spoken in this regard has been examined with the exception that one is to abandon interpretation in the absolute and consign the meaning of it to Allah and that is the safest position".

:: وقال ايضا

And still further, the Imam uttered:

فمذهب السلف في هذا وأمثاله السكوت عن الخوض في معناه وتفويض علمه إلى الله تعالى كما مرت الإشارة إليه أول الكتاب

"So the way of the First Three Generations in this regard and other affairs connected to it is silence from disputation in the meaning of it, consigning the meaning of it to Allah, Exalted be He, just as was indicated moments ago in the beginning of this book".

::: وقال ايضا

And finally, the Imam remarked:

وكان مع ذلك لا بد للنصوص من معنى بقوا مترددين بين الإيمان باللفظ وتفويض المعنى وهي التي يسمونها طريقة السل.

"And with all of that, it is necessary that when reading the explicit texts on this topic, that the people remain on the position that includes having Iman in the wording of the texts while consigning the meaning of it to Him and this is that which has been called the *Way of the First Three Generations*".

As written by the Shaikh, Mustafa Hamdu `Ulayyan.

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[1] d.1033 (AD1623). He is Mar`ii ibn Yusuf ibn Abi Bakr ibn Ahmad ibn Abi Bakr Al-Karmi. Considered by his peers to be a master of all sciences, this Palestinian marja` was the premier scholar of Egypt in his time but studied with the great scholars of Sham as well. Although concentrating his energies on creed and fiqh, he covered many of the most trying issues of his time, such as the widespread use of coffee and cigarettes. He was renowned as a defender of righteouness and an enemy to sin. cf. Ibn Humaid's *As-Suhub ul-Wabilah*, pp.463-467.

[2] *Aqawil uth-Thiqat*, p.60

[3] Surat ul-Baqarah (2), ayah 210

If one wishes to see more examples of Tafweed from just Hanbali scholars who were traditionally not linked to Asharis or Maturidis one may see this link –

https://www.facebook.com/story.php?story_fbid=221956236253384&id=100053170266090

Quotes:

أئمة الحنابلة يفوضون الصفات السمعية ويعدونها من الصفات المتشابهة

: قال الإمام أحمد بن حنبل (ت241هـ)
وأخبرني علي بن عيسى أن حنبلا حدثهم قال سألت أبا عبد الله عن الأحاديث التي تروى إن الله) تبارك وتعالى ينزل كل ليلة إلى السمآء الدنيا وأن الله يرى وإن الله يضع قدمه وما أشبهه فقال أبو عبد الله نؤمن_بها_ونصدق_بها_ولا_كيف_ولا_معنى# ولا نرد منها شيئا ونعلم أن ما جاء به الرسول حق إذا كانت بأسانيد صحاح ولا نرد على رسول الله صلى الله عليه وسلم قوله ولا يوصف الله تعالى بأكثر مما وصف به نفسه أو وصفه به رسوله بلا حد ولا غاية {ليس كمثله شيء وهو السميع البصير} ولا يبلغ الواصفون صفته وصفاته منه ولا نتعدى القرآن والحديث

فنقول كما قال ونصفه كما وصف نفسه ولا نتعدى ذلك نؤمن بالقرآن كله محكمه ومتشابهه ولا (نزيل عنه صفة من صفاته لشناعة شنعت
{1}

:قال الإمام البربهاري (ت328هـ)
وكل ما سمعت من الآثار شيئا مما لم يبلغه عقلك، نحو قول رسول الله صلى الله عليه وسلم:) «قلوب العباد بين إصبعين من أصابع الرحمن» وقوله: «إن الله تبارك وتعالى ينزل إلى سماء الدنيا» ... وأشباه هذه الأحاديث
فعليك_بالتسليم_والتصديق_والتفويض_والرضى_ولا_تفسر_شيئا_من_هذه_بهواك_فان_الإي# (فمن فسر شيئا من هذا بهواه او رده فهو جهمي مان_بها_واجب
{2}

: قال ابن بطة العكبري (ت380هـ)
فكل هذه الأحاديث وما شاكلها تمر كما جاءت لا تعارض ولا تضرب لها الأمثال ولا يواضع) فيها القول فقد رواها العلماء وتلقاها الأكابر منهم بالقبول لها
(وتركوا_المسألة_عن_تفسيرها_ورأوا_أن_العلم_بها_ترك_الكلام_في_معانيها#
{3}

: الإمام ابو الفضل التميمي (ت410هـ)
وسئل (أي الإمام أحمد) قبل موته بيوم عن أحاديث الصفات , فقال: تمر كما جاءت , ويؤمن) بها إذا كانت بأسانيد صحاح , ولا يوصف الله بأكثر مما وصف به نفسه.. بلا حد ولا غاية , ليس (ومن_تكلم_في_معناها_ابتدع# , كمثله شيء وهو السميع البصير
{4}

: ابو الخطاب الكلوذاني (ت510هـ)
(هَذا_سُؤَال_المُعْتَدِي# : أين لَنَا ؟ فَأَجَبْتُهم فما_معنى_استواءه# : قَالوا)
{5}

: قال الإمام ابن الحنبلي (ت536هـ)
وكذلك الإيمان واجب بمجمل الاحاديث التي رويت عن رسول الله واقرارها كما جاءت بلا) كيف مثل حديث الاسراء حيث قال (رايت ربي في احسن صورة) و(قلوب العباد هي بين اصبعين من اصابع الرحمن يقلبها كيف شاء)... وما أشبه هذه الاحاديث الصحاح كلها بغيرها كما وروي عن امير المومنين علي لانها_جاءت_مقفلة_ومفاتيحها_مع_رسول_الله#جاءت بلا كيف تعالى ذكره نهانا_الله#) بن ابي طالب أنه قال
عن_تفسير_متشابه_القران_وعن_تفسير_بعض_الاحاديث_المروية_عن_رسول_الله_التي_# (والامساك_عن_تفسيرها#وامرنا بالايمان بُجملتها سبيلها_كسبيل_متشابه_القران
{6}

قال الإمام ابن هبيرة (ت580هـ) ،
سكتوا_عن_تفسيرها، مع قوة علمهم، #تفكرت في أخبار الصفات، فرأيت الصحابة والتابعين) فنظرت السبب في سكوتهم، فإذا هو قوة الهيبة للموصوف، ولأن تفسيرها لا يتأتى إلا بضرب الأمثال لله، وقد قال عز وجل: " ولا تضربوا لله الأمثال) {7
: وقال

لأن حملها على الحقيقة تشبيه، وعلى المجاز #ولا على المجاز لا يفسر على الحقيقة#)
(بدعة
{7}

: قال الإمام ابن الجوزي في كلامه عن الصفات(ت597هـ)
(غير تفسير ولا كلام#وانما الصواب قراءة الايات والاحاديث من)
{8}

: قال شيخ الحنابلة الموفق ابن قدامة المقدسي (ت620هـ)
وكل ما جاء في القرآن أو صح عن المصطفى عليه السلام من صفات الرحمن وجب الإيمان)
به، وتلقيه بالتسليم والقبول، وترك التعرض له بالرد والتأويل والتشبيه والتمثيل. وما أشكل من
(وجب إثباته لفظا وترك التعرض لمعناه ونرد علمه إلى قائله#ذلك
{9}
: وقال
ومذهب السلف رحمة الله عليهم الإيمان بصفات الله تعالى وأسمائه التي وصف بها نفسه في)
ولا نقص منها ولا تجاوز لها من غير زيادة عليها#آياته وتنزيله أو على لسان رسوله
ولا تأويل لها بما يخالف ظاهرها ولا تشبيه بصفات المخلوقين ولا سمات المحدثين ولا تفسير#
(وردوا علمها إلى قائلها ومعناها إلى المتكلم بها#بل أمروها كما جاءت
{10}
: وقال
ولا تأويل مع نفي التشبيه عنها وهو مذهب غير تفسير#فمنهم من أمرها كما جاءت من)
(السلف
{11}

: قال الإمام مجد الدين ابن تيمية (ت652هـ)
أما الإتيان المنسوب إلى الله فلا يختلف قول أئمة السلف كمكحول والزهري. والأوزاعي وابن)
المبارك وسفيان الثوري والليث بن سعد ومالك بن أنس والشافعي وأحمد وأتباعهم أنه يمر كما
جاء. وكذلك ما شاكل ذلك مما جاء في القرآن أو وردت به السنة كأحاديث النزول ونحوها. وهي
يؤمنون بظاهرها ويكلون علمها إلى الله#طريقة السلامة ومنهج أهل السنة والجماعة
ويعتقدون أن الله منزه عن سمات الحدث. على ذلك مضت الأئمة خلفا بعد سلف كما قال تعالى
{وما يعلم تأويله إلا الله والراسخون في العلم يقولون آمنا به} . وقال ابن السائب في قوله {أن
(هذا من المكتوم الذي لا يفسر# : يأتيهم الله في ظلل من الغمام}
{12}

: قال الإمام عز الدين الرسعني الحنبلي (661هـ)
وقاعدة مذهب امامنا في هذا الباب : اتباع السلف الصالح ، فما تأولوه تأولناه وما سكتوا عنه)
(منزهين الله عما لا يليق بجلاله مفوضين علمه إلى قائله#سكتنا عنه
{13}

: قال الإمام ابن حمدان الحنبلي (ت695هـ)
ونجزم بأنه سبحانه في السماء وأنه استوي على العرش بلا كيف بل علي ما يليق به في ذلك)
(بل نكل علمه إلى الله#ولا نكيفه ولا نتوهمه ولا نكذبه ولا نفسره#كله ولا نتأول ذلك
{14}

: قال الإمام البعلي الحنبلي (ت709هـ)
مما يجب الإيمان به ويتحرم التعرض المتشابه_ما_ورد_في_صفات_الله#والصحيح ان)
لتأويله كقوله تعالى (الرحمن على العرش استوى) (بل يداه مبسوطتان) (ويبقى وجه ربك
وترك تأويله ... فهذا_اتفق_السلف_على_الاقرار_به_وامراره_على_وجهه#(تجري باعيننا)
وان الوقف الصحيح عند متفرد_بعلم_المتشابه# -تعالى- على_أن_الله#وفي الآية قرائن دالة
(قوله (وما يعلم تاويله الا الله) لفظا ومعنى
{15}

: قال الإمام نجم الدين الطوفي (ت716هـ) في كلامه عن المتشابه
وأخبارها نحو: {ويبقى وجه كآيات_الصفات#تعالى، لظهور_تشبيه_في_صفات_الله#أو)
يد الله ملأى لا تغيضها النفقة، فيضع الجبار {بل يداه مبسوطتان}ربك} {لما خلقت بيدي} ،
قدمه، فيظهر لهم في الصورة التي يعرفونها، خلق الله آدم على صورة الرحمن، ونحو ذلك، مما
هو كثير في الكتاب والسنة ; لأن هذا اشتبه المراد منه على الناس ;
#فلذلك_قال_قوم_بظاهره_فجسموا_وشبهوا، وفر قوم من التشبيه ; فتأولوا وحرفوا ; فعطلوا،
(#وتوسط_قوم_فسلموا_وأمروه_كما_جاء، مع اعتقاد التنزيه ; فسلموا، وهم أهل السنة
{16}

: قال الإمام شمس الدين ابن مفلح (ت773هـ)
المحكم: #ما_اتضح_معناه، فلم يحتج إلى بيان. #والمتشابه_عكسه؛ لاشتراك أو إجمال، قال)
.جماعة من أصحابنا وغيرهم: وما ظاهره تشبيه، #كصفات_الله)
{17}

: قال الحسن بن أحمد المقدسي (ت773هـ)
فيه -اي :القران- الألفاظ المحكمة وهي المفسرة والمتشابهة عكسها وهو ما ورد في)
#صفات_الله عز وجل المنهي عن تأويله #ويجب_رد_علمه_لله كقوله تعالى (الرحمن على
(العرش استوى) و(بل يداه مبسوطتان)
{18}

: قال الإمام ابن عادل الحنبلي (ت775هـ)
وإذا ثبت هذا فنقول: إن قوله تعالى: {ثم استوى على العرش} من المتشابهات التي يجب)
.تأويلها، وللعلماء هاهنا مذهبان
الأول: أن يقطع بكونه تعالى متعاليا عن المكان والجهة، ولا نخوض في تأويل الآية على
التفصيل، #بل_نفوض_علمها_إلى_الله - تعالى - ونقول: الاستواء على العرش صفة لله - تعالى
- بلا كيف يجب على الرجل الإيمان به، ونكل العلم فيه إلى الله - عز وجل ... وروي عن سفيان
الثوري، والأوزاعي، والليث بن سعد وسفيان بن عيينة، وعبد الله بن المبارك، وغيرهم من
(علماء السنة في هذه الآيات التي جاءت في الصفات المتشابهة، أن نوردها كما جاءت بلا كيف
{19}

: ابن رجب (ت795هـ)
والصواب ما عليه السلف الصالح من إمرار آيات الصفات وأحاديثها كما جاءت)
#من_غير_تفسير_لها ولا تكييف ولا تمثيل: ولا يصح من أحد منهم خلاف ذلك البتة خصوصا
الإمام أحمد #ولا_خوض_في_معانيها ولا ضرب مثل من الأمثال لها: وإن كان بعض من كان

قريبا من زمن الإمام أحمد فيهم من فعل شيئا من ذلك اتباعا لطريقة مقاتل فلا يقتدى به في ذلك إنما الإقتداء بأئمة الإسلام كابن المبارك. ومالك. والثوري والأوزاعي. والشافعي. وأحمد. (.واسحق. وأبي عبيد. ونحوهم
{20}

: قال الإمام ابن اللحام الحنبلي (ت803هـ)
مسألة فى القرآن المحكم والمتشابه وللعلماء فيها أقوال كثيرة)
والأظهر #المحكم_المتضح_المعنى #والمتشابه_مقابله لاشتراك أو اجمال #أو_ظهور_تشبيه ولا يجوز أن يقال فى القرآن ما لا معنى له عند عامة العلماء #وفيه_ما_لا_يفهم_معناه_الا_الله (تعالى عند الجمهور ولا يعنى به غير ظاهره إلا بدليل
{21}

: قال الإمام المرداوي (ت885هـ)
(#والمتشابه: مقابله، #وهو_غير_المتضح_المعنى، فتشتبه بعض محتملاته ببعض، للاشتراك وعدم اتضاح معناه. فالاشتراك - مثلا - كالعين، والقرء، ونحوه من المشتركات ...) ثم قال : (أو لظهور #تشبيه_في_صفات_الله تعالى، #كآيات_الصفات وأخبارها فاشتبه المراد منه على الناس، فلذلك قال #قوم_بظاهره_فشبهوا_وجسموا، وفر قوم من التشبيه فتأولوا وحرفوا فعطلوا، وتوسط قوم فسلموا فأمروه كما جاء مع اعتقاد التنزيه فسلموا، وهم أهل السنة وأئمة السلف الصالح.)
{22}

: قال الإمام مجير الدين العليمي الحنبلي (ت928هـ)
(والأولى في هذه الآية وفي ما شاكلها أن يؤمن الإنسان بها، ويمرها كما جاءت بلا كيف، #ويكل_علمها_إلى_الله سبحانه، وهو مذهب أئمة السلف وعلماء السنة، قال سفيان بن عيينة: كل ما وصف الله تعالى به نفسه في كتابه، فتفسيره قراءته، والسكوت عنه، #ليس_لأحد_أن_يفسره_إلا_الله_ورسوله) وقال : ({على العرش استوى} استواء يليق بعظمته بلا كيف، وهذا من متشابه القرآن، #نؤمن_به_ولا_نتعرض_لمعناه)
{23}

: قال الإمام ابن النجار الحنبلي (تقي الدين) (ت972هـ)
وعكسه" أي عكس المحكم "#متشابه" وهو #ما_لم_يتضح_معناه إما "الاشتراك" كالعين ") والقرء ونحوهما من المشتركات. أو "إجمال" وهو إطلاق اللفظ بدون بيان المراد منه. ... أو #ظهور_تشبيه_كصفات_الله تعالى" أي #كآيات_الصفات وأخبارها. فاشتبه المراد منها على الناس. فلذلك قال قوم: #بظاهره_فشبهوا_وجسموا، وتأول قوم: فحرفوا وعطلوا. وتوسط قوم: (فسلموا، وهم أهل السنة وأئمة السلف الصالح
{24}

: قال الإمام مرعي الكرمي الحنبلي (ت1033هـ)
إذا تقرر هذا فاعلم أن من #المتشابهات_آيات_الصفات التي التأويل فيها بعيد فلا تؤول)
#ولا_تفسر وجمهور أهل السنة منهم السلف وأهل الحديث على الإيمان بها
#وتفويض_معناها_المراد_منها_إلى_الله تعالى #ولا_نفسرها مع تنزيهنا له عن حقيقتها فقد روى الإمام اللالكائي الحافظ عن محمد بن الحسن قال اتفق الفقهاء كلهم من المشرق إلى المغرب (على الإيمان بالصفات من غير تفسير ولا تشبيه

{25}

: قال الإمام السفاريني الحنبلي (ت1188هـ)
فمذهب السلف أنهم يصفون الله - تعالى - بما وصف به نفسه، وبما وصفه به رسول الله -)
صلى الله عليه وسلم - من غير تحريف ولا تكييف، وهو - سبحانه - ليس كمثله شيء لا في ذاته،
ولا في صفاته، ولا في أفعاله، وكل ما أوجب نقصا أو حدوثا فالله - تعالى - منزه عنه حقيقة، فإنه
- تعالى - مستحق الكمال الذي لا غاية فوقه، ومذهب السلف عدم الخوض في مثل هذا،
(والسكوت عنه، #وتفويض_علمه_إلى_الله - تعالى
{26}

{ذم التاويل ص22 - إبطال التاويلات ج1 ص45} {1}
{شرح السنة للبربهاري ص68} {2}
{الشرح والابانة(الابانة الصغرى) ش مكتبة الحجاز ص187} {3}
{عقيدة الإمام المبجل أحمد ص9} {4}
{منظومة الكلوذاني} {5}
{الرسالة الواضحة في الرد على الاشاعرة 607} {6}
{ذيل طبقات الحنابلة ح2 ص156} {7}
{تلبيس ابليس ص79} {8}
{لمعة الاعتقاد ص6} {9}
{ذم التاويل ص11} {10}
{ذم التاويل ص27} {11}
{مجموع الفتاوى لأبن تيمية ج16 ص409} {12}
{رموز الكنور في تفسير الكتاب العزيز ج8 ص241} {13}
{ص31 نهائية المبتدئين في اصول الدين (ش مكتبة الرشد)} {14}
{تلخيص روضة الناظر ج1 ص123} {15}
{شرح مختصر الروضة ج2 ص44} {16}
{أصول الفقه لأبن مفلح ج1 ص316} {17}
{التذكرة في اصول الفقه ص160 ش مكتبة الرشد} {18}
{اللباب في علوم الكتاب ج9 ص151} {19}
{بيان فضل علم السلف على علم الخلف ص4} {20}
{المختصر في اصول الفقه ص73} {21}
{التحبير شرح التحرير ج3 ص397} {22}
{فتح الرحمن في تفسير القرآن ج4 ص280} {23}
{مختصر التحرير في شرح الكوكب المنير ج2 ص141} {24}
{اقاويل الثقات في آيات الصفات ص60} {25}
{لوامع الانوار البهية ج1 ص97} {26}

Similarly, there are examples listed with scanned evidences from some prominent Hanbali scholars in the following link:

https://threadreaderapp.com/thread/1438389015133184002.html

The Hanbalis are usually the ones who ascribe themselves to the **Athari School** of creed but today's Salafiyya are not in line with the virtuous Hanabila. Indeed, a whole book

was compiled to show these huge differences. One may download the following pdf from the link below to observe this:

https://www.darultahqiq.com/differences-virtuous-hanbalis-contemporary-salafism/

Pdf link: -

https://archive.org/download/HanbaliKhilafWithSalafis/Hanbali%20khilaf%20with%20Salafis.pdf

Not only that but today's major Salafi scholars don't have a unified set of beliefs on the Sifat let alone on fiqhi issues as the following work by a contemporary Salafi demonstrated:

https://www.darultahqiq.com/differences-between-al-albani-ibn-uthaymin-and-ibn-baz-in-fiqh-and-aqida/

English version with selected examples only:

https://www.darultahqiq.com/right-according-quran-sunnah-ibn-baaz-ibn-uthaymeen-albani/

Even their late grand Mufti, Ibn Baz, made false claims and has been refuted for that. This is the same Saudi Mufti who gave a Fatwa allowing American troops into Saudi Arabia to fight Muslims in Iraq back in 1990. Some of the errors of Ibn Baz may be seen here - https://www.darultahqiq.com/critical-reply-notes-saudi-mufti-abdul-aziz-ibn-baz-d-1999-fath-al-bari/

The Salafi mentioned:

> Imām Tirmidhī (d. 279H) said, "It has been stated by more than one person from the People of Knowledge about such aḥādīth, that there is no tashbīh to the Attributes of Allāh, and our Lord - the Blessed and Most High - descends to the lowest heaven every night. So they say: affirm these narrations, have faith in them, do not deny them or ask how. The likes of this has been related from Mālik b. Anas, Sufyān al-Thawrī, Ibn ʿUyaynah and ʿAbdullāh b. al-Mubārak, who all said about such ahādīth, 'Leave them as they are without asking how.' Such is the saying of the People of Knowledge from Ahlu'l-Sunnah wa'l-Jamāʿah. However, the Jahmiyyah oppose these narrations and say: this is tashbīh! But Allāh - the Most High - has mentioned in various places in His book, the Attribute of hand (al-Yad), hearing (al-Samʿ), Seeing (al-Baṣr), **but the Jahmiyyah make taʾwīl of these Verses, explaining in a way, other than is explained by the People of Knowledge**. They say: indeed Allāh did not create Ādam with His own hand - they say that hand means Allāh's power."

Reply:

The Salaf affirmed the Sifat with Tafweed al-Ma'na as demonstrated above and the work by Dr. Sayf al-Asri who left Salafism has many examples on this. The download link for this book entitled ***al-Qawl al Tamam bi Ithbati Tafwid Madhhaban lil Salaf al Kiram:***

http://archive.org/details/QawlAlTamamBiIthbatiTafweedMadhhabanLilSalafAlKiram

He quoted a statement from Imam al-Tirmidhi and did not pay heed carefully to what al-Tirmidhi said. Indeed, we don't accept the type of Ta'wil performed by the Jahmiyya, Mu'tazila and others who adhere to their way. The Sunni form of Ta'wil would have some basis in the Sources of the Sharia that the major Mujtahid Imams acknowledged.

Note the above underlined part from Imam al-Tirmidhi: "**but the Jahmiyyah make taʾwīl of these Verses, explaining in a way,** ***other than is explained by the People of Knowledge."***

This means that there were also Imams from the Salaf that did explain certain matters pertaining to the Sifat with an acceptable methodology. It is also strange that the Salafi failed to mention examples of Ta'wil from Imam al-Tirmidhi's al-Jami. Here are examples:

Imam al Tirmidhi in his **al-Jami** (no. 3298, under **Kitab Tafsir al Qur'an**) narrated:

3298 – حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، وَغَيْرُ وَاحِدٍ، وَالمَعْنَى وَاحِدٌ، قَالُوا: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ قَتَادَةَ، قَالَ: حَدَّثَ الحَسَنُ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: بَيْنَمَا نَبِيُّ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ وَأَصْحَابُهُ إِذْ أَتَى عَلَيْهِمْ سَحَابٌ، فَقَالَ نَبِيُّ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَلْ تَدْرُونَ مَا هَذَا؟ فَقَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: هَذَا العَنَانُ هَذِهِ رَوَايَا الأَرْضِ يَسُوقُهُ اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى قَوْمٍ لاَ يَشْكُرُونَهُ وَلاَ يَدْعُونَهُ ثُمَّ قَالَ: هَلْ تَدْرُونَ مَا فَوْقَكُمْ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهَا الرَّقِيعُ، سَقْفٌ مَحْفُوظٌ، وَمَوْجٌ مَكْفُوفٌ، ثُمَّ قَالَ: هَلْ تَدْرُونَ كَمْ بَيْنَكُمْ وَبَيْنَهَا؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: بَيْنَكُمْ وَبَيْنَهَا مَسِيرَةُ خَمْسِ مِائَةِ سَنَةٍ. ثُمَّ قَالَ: هَلْ تَدْرُونَ مَا فَوْقَ ذَلِكَ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّ فَوْقَ ذَلِكَ سَمَاءَيْنِ، مَا بَيْنَهُمَا مَسِيرَةُ خَمْسِمِائَةِ عَامٍ حَتَّى ع ثُمَّ قَالَ: هَلْ تَدْرُونَ مَا فَوْقَ ذَلِكَ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّ فَوْقَ ذَلِكَ العَرْشَ وَبَيْنَهُ وَبَيْنَ السَّمَاءِ بُعْدُ مَا بَيْنَ السَّمَاءَيْنِ. ثُمَّ قَالَ: هَلْ تَدْرُونَ مَا الَّذِي تَحْتَكُمْ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهَا الأَرْضُ. ثُمَّ قَالَ: هَلْ تَدْرُونَ مَا الَّذِي تَحْتَ ذَلِكَ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّ تَحْتَهَا أَرْضًا أُخْرَى، بَيْنَهُمَا مَسِيرَةُ خَمْسِ مِائَةِ سَنَةٍ حَتَّى عَدَّ سَبْعَ أَرَضِينَ، بَيْنَ كُلِّ أَرْضَيْنِ مَسِيرَةُ خَمْسِ مِائَةِ سَنَةٍ. ثُمَّ قَالَ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّكُمْ دَلَّيْتُمْ بِحَبْلٍ إِلَى الأَرْضِ السُّفْلَى لَهَبَطَ عَلَى اللَّهِ. ثُمَّ قَرَأَ {هُوَ الأَوَّلُ وَالآخِرُ وَالظَّاهِرُ وَالبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ}.

هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الوَجْهِ.

وَيُرْوَى عَنْ أَيُّوبَ، وَيُونُسَ بْنِ عُبَيْدٍ، وَعَلِيِّ بْنِ زَيْدٍ، قَالُوا: لَمْ يَسْمَعِ الحَسَنُ مِنْ أَبِي هُرَيْرَةَ.

وَفَسَّرَ بَعْضُ أَهْلِ العِلْمِ هَذَا الحَدِيثَ، فَقَالُوا: إِنَّمَا هَبَطَ عَلَى عِلْمِ اللهِ وَقُدْرَتِهِ وَسُلْطَانِهِ. عِلْمُ اللهِ وَقُدْرَتُهُ وَسُلْطَانُهُ فِي كُلِّ مَكَانٍ، وَهُوَ عَلَى العَرْشِ كَمَا وَصَفَ فِي كِتَابِهِ.

The highlighted portion of the Hadith translates as:

"By Him in whose hand Muhammad's soul is, if you were to drop a rope to the lowest ard (land/earth), it would descend upon Allah."

Imam al-Tirmidhi expounded on this narration by saying (blue text):

"Some of the people of knowledge explained this Hadith by saying: Verily it would descend upon the knowledge of Allah, and His power and His authority, for Allah's knowledge, His power and His authority is in every place, and He is 'alal-arsh, as He described Himself in his Book"

Ibn Qayyim al Jawziyya, the student of Ibn Taymiyya commented on this in his *al-Sawa'iq al-Mursala*:

قال ابن القيم في الصواعق ص 400

فقوله " لو دليتم بحبل لهبط على الله " اذا هبط في قبضته المحيطة بالعالم فقد هبط عليه والعالم فيقبضته وهو ولو ان احدنا امسك بيده او برجله كرة قبضتها يده من جميع جوانبها ثموقعت حصاة من اعلى , فوق عرشه الكرة الى اسفلها لوقعت في يده وهبطت عليه , ولم يلزم من ذلك ان تكونالكرة والحصاة فوقه وهو تحتها , ولله المثل الاعلى وانما يؤتى الرجل من سوء فهمه او من سوءقصده من كليهما , فاذا هما اجتمعا كمل نصيبه من الضلال
بلبتقدير ثبوته هو ظاهر الفساد من جنس تأويلات الجهمية :واما تأويل الترمذي وغيره له بالعلم فقال شيخنا , فانما يدل على الاحاطة , والاحاطة ثابتة عقلا ونقلا وفطرة

The red portion above states that the **Ta'wil of al Tirmidhi** and other than him was commented on by his Shaykh – meaning **Ibn Taymiyya** – as follows:

***"It is clear corruption/evil** (zahir al fassad) **from the sort of figurative interpretation's (**Ta'wilat**) of the Jahmiyya**…"*

Hence, the Salafis need to explain if they agree with Ibn Taymiyya on this dire condemnation or not?!

Let us observe how some leading Salafis affirm or deny harwala (jogging) as a Sifah for Allah. Quotes from here -
https://www.academia.edu/5794111/SALAFI_AQEEDAH?

In Fatawa al-Aqida Pseudo-Salafi 'shaykh' **Muhammad b. Salih b. Uthaimin**, page 112, is quoted saying:

Quote:

وأي مانع يمنع من أن نؤمن بأن الله تعالى يأتي هرولة

"What could forbid us from believing that Allah performs jogging/trotting [harwala]?"

And this is from the ***Lajnatud-Da'imah lil-Buhuthul `Ilmiyyah wal-Ifta*** / The Permanent Committee for Scholarly Research and Fatawa (Kingdom of Saudi Arabia):

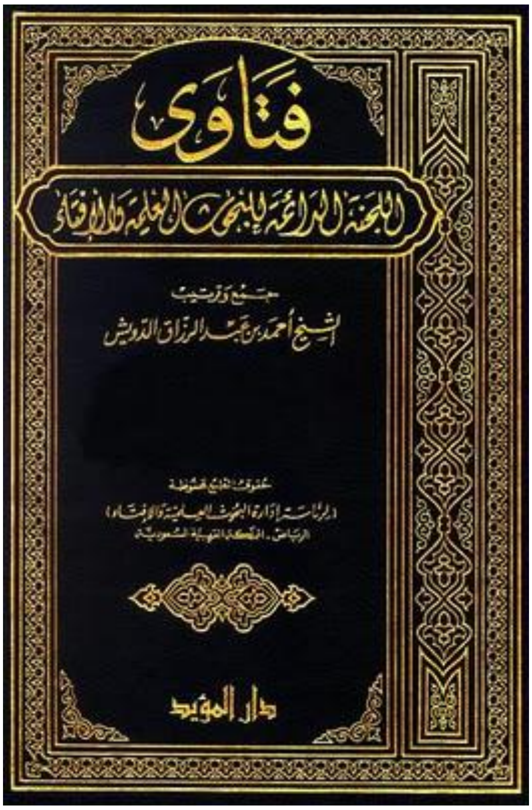
Quote:

فتاوى اللجنة الدائمة للبحوث العلمية والإفتاء ج3ص196 :
س : هل لله صفة الهرولة ؟)
ج : نعم ، على نحو ما جاء في الحديث القدسي الشريف على ما يليق به قال تعالى : إذا تقرب إليّ العبد شبرا تقربت إليه ذراعا وإذا تقرب إليّ ذراعا تقربت منه باعاً وإذا أتاني ماشياً أتيته هرولة . رواه البخاري ومسلم).

Translation:

Q: Is Jogging (Harwala) an attribute of Allah?

A: **Yes,** as it has been shown in the Hadith Qudsi al-Shareef ..... "... and if he comes to Me walking, I go to him running." Narrated by al-Bukhari and Muslim.





فتاوى اللجنة الدائمة للبحوث العلمية و الافتاء

من الفتوى رقم ٦٩٣٢

س: هل لله صفة الهرولة؟

الحمد لله وحده والصلاة والسلام على رسوله وآله وصحبه.. وبعد:

ج: نعم صفة الهرولة على نحو ما جاء في الحديث القدسي الشريف على ما يليق به قال تعالى: «وإذا تقرب إليّ العبد شبرا تقربت إليه ذراعا وإذا تقرب إليّ ذراعا تقربت منه باعا وإذا أتاني ماشيا أتيته هرولة» رواه البخاري ومسلم(١)

وبالله التوفيق وصلى الله على نبينا محمد وآله وصحبه وسلم.

اللجنة الدائمة للبحوث العلمية والإفتاء

عضو	عضو	نائب رئيس اللجنة	الرئيس
عبد الله بن قعود	عبد الله بن غديان	عبد الرزاق عفيفي	عبد العزيز بن عبد الله بن باز

(١) الإمام أحمد ٢/٢٥١ و٤١٣ و٤٨٠ و٤٨٢ و٥٠٠ و٥٠٩ و٥٢٤ و٥٣٥ و٣/٤٠ و١٢٢ و١٢٧و١٣٠-١٤٠ و١٣٨ و٢٧٢ و٢٨٣ و٥/١٥٣ و١٦٩ والبخاري برقم ٧٤٠٥ و٧٥٠٥ و٧٥٣٧ ومسلم ٢٧٧٥ والترمذي برقم ٣٥٩٨ وابن ماجه برقم ٣٨٢٢.

١٤٢

[Link to KSA Website]

Note:

The pseudo salafi theologian **Salih b. Fawzan al-Fawzan**[18](rightly) negates what the Lajna' say is an 'attribute' of Allah:

الهرولة ليست بصفة لله) العلامة صالح بن فوزان الفوزان -حفظه الله) -

Quote:

“If My slave comes to Me walking, I go to him running”. Sahih Al-Bukhari, vol. 9, Book 93, Number 627

Ibn Baz cites the hadith in his **Fatawa** and adds:

“Interpreting such hadith metaphorically and avoiding relying upon their literal meanings is the practice of the heretic Jahmiyyah and Mu’taziliyyah”. Fatawa Ibn Baz, vol. 5, p. 374

Al-Albani is very explicit on the point: “Running is an attribute of Allah that we lack a base for denying”. Fatawa Al-Albani, p. 506

Again, **Ibn Baz adds:**

Question: Is running an attribute of Allah?

Answer: Yes, as it has been shown in the holy divine hadith....."and if he comes to Me walking, I go to him running. narrated bukhari and muslim.

Ibn Baaz, The Everlasting Garden for Scientific Research and Legal Opinions Vol.3 Page 196.

The heading of the subject where this fatwa was issued is called "Sifat al-harwala" , the attribute (Sifa) of running.

The fatwa issued here is number **6932** Book title: Fatawa al-Janna al-Da'ima Lilbuhuth al'ilmiyah wa al'ifta

Author: Ahmed bin Abd Alrazaq al Dewish, Published in Riyadh by the Ministry of Scientific Research and Fatwa Management.

Date: 1996 Description: A collection of fatwas by various prominent scholars.

In Fatawa al-Aqida by ibn Uthaimin, page 112:

“What could forbid us from believing that Allah performs jogging?”

Now let us read a Ta’wil from **Imam al-A’mash al-Kufi** as reported by Imam al-Tirmidhi without rejection:

[18] See - https://majles.alukah.net/t16073/

Various Narration's On Supplications 300 أحاديث شتى من أبواب الدعوات

Chapter 131. Concerning Having Good Thoughts About Allāh The Mighty And Sublime

3603. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "Allāh, the Most High said: 'I am as My slave of Me, and I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself, and if he remembers Me in a gathering, I remember him in a gathering better than that. And if he seeks to draw nearer to Me by a hand span, I draw nearer to him by a forearm's length, and if he comes to Me by a forearm's length, I draw nearer to him by an arm's length. And if he comes to Me walking, I come to him quickly.'" (*Sahih*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahih*. And it has been related that Al-A'mash explained this *Hadīth*: "Whoever draws nearer to me by a hand span, I draw nearer to him by a forearm's length." That is: "With forgiveness and mercy." And in this manner did some of the people of knowledge explain this *Hadīth*. They said: "Indeed its meaning is only that He says: 'When the servant seeks to draw nearer to Me through obedience to Me, and with what I have ordered, My forgiveness and My mercy rush to him.'"

[And it is related that Sa'eed bin Jubair said concerning this *Āyah*: 'So remember Me, I shall

(المعجم ١٣١) - [بَابٌ: فِي حُسْنِ الظَّنِّ بِاللهِ عَزَّ وَجَلَّ] (التحفة ...)

٣٦٠٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَابْنُ نُمَيْرٍ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَقُولُ اللهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَإٍ ذَكَرْتُهُ فِي مَلَإٍ خَيْرٍ مِنْهُمْ، وَإِنِ اقْتَرَبَ إِلَيَّ شِبْرًا اقْتَرَبْتُ مِنْهُ ذِرَاعًا، وَإِنِ اقْتَرَبَ إِلَيَّ ذِرَاعًا اقْتَرَبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَيُرْوَى عَنِ الأَعْمَشِ فِي تَفْسِيرِ هٰذَا الْحَدِيثِ «مَنْ تَقَرَّبَ مِنِّي شِبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا». يَعْنِي بِالْمَغْفِرَةِ وَالرَّحْمَةِ، وَهٰكَذَا فَسَّرَ بَعْضُ أَهْلِ الْعِلْمِ هٰذَا الْحَدِيثَ قَالُوا: إِنَّمَا مَعْنَاهُ يَقُولُ إِذَا تَقَرَّبَ إِلَيَّ الْعَبْدُ بِطَاعَتِي وَبِمَا أَمَرْتُ تُسَارِعُ إِلَيْهِ مَغْفِرَتِي وَرَحْمَتِي.

[وَرُوِيَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ قَالَ فِي هٰذِهِ الآيَةِ ﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾ [البقرة:١٥٢] قَالَ: اذْكُرُونِي بِطَاعَتِي أَذْكُرْكُمْ بِمَغْفِرَتِي.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنَا الْحَسَنُ ابْنُ مُوسَى وَعَمْرُو بْنُ هَاشِمٍ الرَّمْلِيُّ عَنِ ابْنِ لَهِيعَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ بِهٰذَا].

See later on for what Imam Ahmed ibn Hanbal said about the above hadith as reported by al-Khallal in his Kitab al-Sunna.

The Salafi also mentioned:

Abū Sulaymān al-Khaṭṭābī (d. 388H), 'The madhhab of the scholars of the Salaf and their legal jurists was to leave the likes of these aḥādīth on their ostensive (ẓāhir) meanings, and not to twist their meanings (lā yurīghu lahā al-maʿānī) and neither to make taʾwīl of them due to their knowledge that their limited knowledge was incapable of understanding them. al-Awzāʿī said, 'Makḥūl and Zuhrī used to say, "Leave these aḥādīth as they came.' I say: this is from the knowledge that we have been ordered to believe in its ostensive sense without

attempting to uncover its hidden meanings, **and it belongs to a host of the mutashābihāt [verses] that Allāh has mentioned in His Book.**

He also said, 'As for what you have asked me with regards to the Attributes of Allāh and that which has come in the Book and the authentic Sunnah with regards to them, the madhab of the Salaf was to affirm them and take them upon their ostensive meanings while negating tashbīh and kayfiyyah from them.'

Reply:

The above refers to making Tafweed al-Ma'na and the Salafi did not realise that the quotation is not in his favour since the red underlined portion clearly mentioned that the narrations to do with the Sifat are from the mutashabihat! Hence, each of the agreed upon Sifat can have several meanings. Not only that but he did not quote al-Khattabi from other places of his works where he permitted or conveyed the acceptable form of Ta'wil.

Here are things that the Salafi needs to contemplate upon[19]:

Abu Sulayman al-Khattabi said: "It is likely that those who mentioned al-qadam and al-rijl without attributing it to Allah (i.e. by saying: "Allah's qadam" etc.) did so because of their great fear, and to avoid misinterpretation in the matter. **Abu `Ubayd** used to say: "As for us we narrate those hadiths but we do not smear them with meanings." **Abu Sulayman** says: It is even more relevant for us not to be forward in that from which those who have more knowledge, antiquity, and seniority than us stood back.

However, the people of the time in which we live have joined two parties.

The first [the Mu`tazila and Jahmiyya] altogether disavow this kind of hadith and declares them forged to begin with, which implies their giving the lie to the scholars who have narrated them, that is, the imams of our religion **and the transmitters of the prophetic ways, and the intermediaries between us and Allah's Messenger.**

The second party [the Mushabbiha] gives its assent to the narrations and **applies their outward meanings literally in a way bordering anthropomorphism.**

As for us we steer clear from both views, and accept neither as our school. It is therefore incumbent upon us to seek for these hadiths, when they are cited and established as authentic from the perspectives of transmission and attribution**, an interpretation (ta'wil) extracted according to the known meanings of the foundations of the Religion and the schools of the scholars, without rejecting the narrations to begin with, as long as their chains are acceptable and narrators trustworthy.** [Al-Khattabi, Ma`alim al-sanan `ala sunan Abi Dawud (Hims ed.)5:95. Cited in al-Buti, al-Salafiyya marhalatun zamaniyyatunmubarakatun la madhhabun islami (Damascus: dar al-fikr, 1408/1988) p. 140.]

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[19] See - https://salafiaqeedah.blogspot.com/2010/10/salafi-aqidah-vs-sunni-aqidah.html

Abu Sulaiman said: "The meaning of the qadam here is possibly a reference to those whom Allah has created of old or "sent forth" for the Fire in order to complete the number of its inhabitants. Everything that is "sent forth" is a qadam, in the same way that the verbal noun of demolishing (hadama) is a hadm or ruin, and that of seizing (qabada) is qabd or a seizure. Likewise Allah said: "They have a sure foundation (qadam sidq) with their Lord" (10:2) with reference to the good works which they have sent forth. **This explanation has been transmitted to us from al-Hasan al-Basri.**

It is supported by the Prophet's saying in the aforementioned hadith: "As for Paradise, Allah will create for it a special creation." Both meanings (i.e. respectively pertaining to the Fire and Paradise) are in agreement with the sense that Paradise and hellfire will be provided with an additional number of dwellers to complete their respective numbers, at which point they will be full. [al-Khattabi, Ma`alim al-sunan (Hims ed.) 5:95.]

Imam al Khattabi said:

What is upon us and all Muslims to believe is that our Lord does not possess a sura (image) or hay'a (form), for an image implies a modality (kayfiya) and that is negated from both Allah and His attributes.

قال الإمام أبو سليمان الخطابي (ت 388 هـ) فيما رواه عنه الحافظ البيهقي في [الأسماء والصفات] ما نصه:
إن الذي يجب علينا وعلى كل مسلم أن يعلمه أن ربنا ليس بذي صورة ولا هيئة، فإن الصورة " تقتضي الكيفية وهي عن الله وعن صفاته منفية" اه

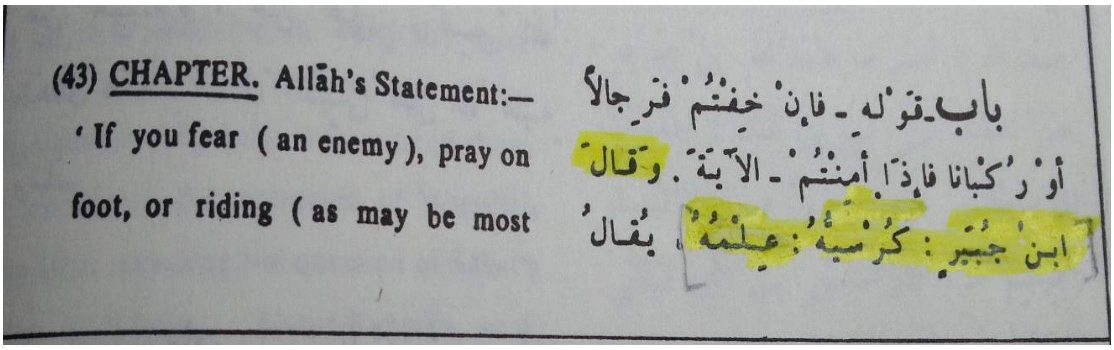
Imam al-Tirmidhi was one of the close students of Imam al-Bukhari and had the Salafi studied the matter in depth he would need to explain why Imam al-Bukhari not only made Ta'wil but also transmitted it in his Sahih. Earlier on the name of **Muhsin Khan** was mentioned. He attempted to translate Sahih al-Bukhari into English in the early 1970s but left out translating a lot of material. Let us observe something he deliberately left untranslated.

The investigative reader may look at this incomplete English edition, specifically, volume 6, page 44 on the bottom right-hand side one may clearly see that the Arabic text mentioned:

وقال ابن جبير: كرسيه

علمه

Meaning: **Ibn Jubayr said: His Kursi is His Knowledge.**


(43) CHAPTER. Allāh's Statement:— باب قوله - فإن خفتم فرجالاً
'If you fear (an enemy), pray on أو ركباناً فإذا أمنتم - الآية. وقال
foot, or riding (as may be most ابن جبير: كرسيه: علمه، يقال

Hence, this is a Ta'wil of the Kursi by a major Tabi'i and student of Ibn Abbas (ra). Will the Salafis declare ibn Jubayr a Jahmi for this Ta'wil?!

See more details here - https://www.darultahqiq.com/tawil-of-al-kursi-to-mean-ilm-knowledge/

The Salafis attempted to negate a Ta'wil that is definitely from Imam al-Bukhari on the issue of Allah's dahik ("laughter"). See here –

https://umabdullah.wordpress.com/2007/08/14/the-claim-that-al-bukhari-made-taweel-of-the-attribute-of-laughter-to-mean-mercy/

The female Salafi mentioned in the above link:

> **Some have claimed that Imam al Bukhari -rahimahu Allah- has made ta'wil of the attribute dahik "laughter", and explained it as meaning "mercy-rahma". They use as evidence what al Bayhaqi -rahimahu Allah- quoted in his book "*al Asma' was- Sifat*" (2\186): قال الشيخ: وأما الضحك المذكور في الخبر فقد روى الفربري « عن محمد بن إسماعيل البخاري رحمه الله أنه قال : « معنى الضحك فيه الرحمة**
>
> ***"The shaikh said: As for the laughter that is mentioned in the report, al Farbari narrated that Muhammad bin Isma'il al Bukhari – rahimahu Allah- said: "the meaning of laughter in it is mercy."* And in Fath al Bari, Ibn Hajar quotes Abu Sulaiman al Khattabi attributing it to al Bukhari rahimahu Allah.**

She tried to refute this by saying:

> **The chain of narration is incomplete, for Abu Sulaiman al Khattabi -rahimahu Allah- didn't hear it directly from al Farbari, because al Khattabi (born 319 A.H.) was 1 years old when al Farbari died (d. 320 A.H.), and al Bayhaqi also didn't hear it from him, as he came even later than al khattabi. so unless we have a complete chain of narration we can't know of its correct attribution to al Bukhari.**
>
> **2_ Ibn Hajar rahimahu Allah said, after quoting al khattabi, in his book "*Fath al Bari*" (Book of Tafsir, sharh of hadith # 4510): قُلْتُ : وَلَمْ أَرَ ذَلِكَ فِي النُّسَخِ الَّتِي وَقَعَتْ لَنَا مِنَ الْبُخَارِيِّ**

“*I said: and I have not seen that (al Khattabi’s quote of Imam al Bukhari) in the copies that fell into our hands from (Sahih) al Bukhari.*” **end of quote**

And Ibn Hajar -rahimahu Allah- had a huge library with manuscripts of different narrations of sahih al Bukhari.

Hence, what she admitted was that Imam al-Khattabi did record this Ta’wil and attribute it to Imam al-Bukhari. What she utterly failed to admit and realise is that al-Khattabi did hear the words for Ta’wil with a Sahih chain of transmission going back to Imam al-Bukhari. This Ta’wil is in the ***A’lam al-Hadith*** (2/1367) of al-Khattabi as follows:

فُلانٍ وفُلانَةٍ فأنزلَ اللهُ تعالى : ﴿ ويُؤْثِرُونَ على أَنْفُسِهِمْ ولَوْ كانَ بِهِمْ خَصَاصَةٌ ﴾ (١) .

قالَ أبوعبدِ اللهِ : معنىٰ الضَّحِكِ : الرَّحْمَةُ (٢) ، وهذا من روايَةِ الفِرَبْرِي (٣) ، ليسَ عنِ ابنِ مَعْقِلٍ (٤) .

قلتُ : قولُ أبي عبدِ اللهِ قريبٌ ، وتأويلُه على معنىٰ الرِّضَا لِفِعْلِهِمَا أقربُ وأشْبَهُ ، ومعلومٌ أنَّ الضَّحكَ من ذَوِي التَّمْييز يدُلُّ على الرِّضَا ، والبِشْرُ والاسْتِهْلالُ منهم دليلٌ على قبولِ الوَسِيلَةِ ، ومُقَدِّمَةِ إنْجاحِ الطَّلِبَةِ ، والكِرامُ يُوصَفُونَ عندَ المَسْأَلَةِ بالبِشْرِ ، وحُسْنِ اللِّقاءِ ، فيكونُ المعنىٰ في قوله : « يَضْحَكُ اللهُ إلى رجلَيْنِ » ، أيْ : يُجْزِلُ العطاءَ لَهُمَا ، لأنه مُوجِبُ الضَّحِكِ ومُقْتَضَاهُ . قالَ زُهَيْرٌ :

تَـرَاهُ إذَا مَـا جِئْتَـهُ مُتَهَلِّلاً
كَأَنَّكَ تُعْطِيهِ الذِي أَنْتَ سَائِلُهْ (٥)

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(١) سورة الحشر : الآية «٩» .
(٢) قال ابن حجر فى الفتح : (٦٣٢/٨) . لم أر ذلك فى النسخ التى وقعت لنا من البخاري .
(٣) أبوعبدالله محمد بن يوسف بن مطر الفِرَبري (بفتح فاء وكسرها) .
(٤) إبراهيم بن معقل بن الحجاج النسفي ، أبوإسحاق . مات سنة ٢٩٥ هـ . (تذكرة الحفاظ : ٢٣١/٢) .
(٥) زهير بن أبي سُلْمَىٰ جاهلي من مزينة من مضر ، من شعراء الطبقة الأولى ، قيل : مات البعثة بسنة .
والبيت من قصيدة له يمدح فيها حصن بن حذيفة الفزاري ، مطلعها :
صحـا القلبُ عن سلمى واقصر بـاطلـه
وعُـرِّيَ افـراسُ الصِّبَـا ورواحِلُـه
(شرح ديوانه : (١٢٤) .

— ١٣٦٧ —

He also recorded it when commenting under the chapter heading known as Kitab al-Tafsir as found in Sahih al-Bukhari as follows:

(٦) (باب ﴿ ويُؤْثِرون على أنفسِهم ﴾ (١))

٩٥٥/٤٨٨٩ قال أبو عبدِ الله : حدَّثنا يعقوبُ بن إبراهيم بن كَثِير قال : حدَّثنا أبو أسامةَ(٢) قال : حدَّثنا فُضَيلُ بن غَزْوان قال : حدَّثنا أبو حازِم الأشجعي(٣) ، عن أبي هُرَيرة قال : أتى رجلٌ رسولَ الله صلَّى الله عليه وسَلَّم فقال : يارسول الله : أصابني الجُهْدُ ، فأرسَل إلى نسائِهِ فلم يَجِد عندهن شيئا فقال رسولُ الله صلَّى الله عليه وسَلَّم : ألا رَجلٌ يُضيفُ هذا الليلة يرحمه الله ؟ فقامَ رجلٌ من الأنصار فقال : أنا يا رسولَ الله فذهَب إلى أهلِه فقال لامرأتِهِ : ضَيْفُ رسول الله صلَّى الله عليه وسَلَّم ، لاتدَّخريه شيئا ، قالت : والله ما عِندي إلا قُوتُ الصِّبية . قال : فإذا أرادَت(٤) الصِّبيَةُ العَشاءَ فنوِّميهم وتعالَيْ فأطفِئي السِّراجَ ونَطوي بُطونَنا اللَّيلةَ ، ففعلت ، ثم غَدَا الرَّجلُ على رسولِ الله صلَّى الله عليه وسَلَّم فقال : لقد عَجِب الله - أو ضَحِك من فلانٍ وفلانَة ، فأنزل الله عزَّ وجلَّ : ﴿ ويؤْثِرُوْن على أنفسِهم ولَوْ كان بهم خصاصة ﴾ (٥)

قال أبو عَبدِ الله : معنى الضَّحِك الرحْمَة(٦) .

(١) سورة الحشر : الآية ٩ .
(٢) هو : حماد بن أسامة .
(٣) هو : سلمان .
(٤) في الصحيح : أراد .
(٥) سورة الحشر : الآية ٩ .
(٦) قال ابن حجر : لم أر ذلك في النسخ التي وقعت لنا من البخاري . ا . هـ (انظر الفتح : ٨/٦٣٢) .

— ١٩٢١ —

عجب قلت قوله : عجب الله ، إطلاق العجب لايَجُوزُ على الله تَعالَى ولَا يليقُ بصفاته وإنما معناه الرضا ، وحقيقتُه أنَّ ذلك الصنيعَ منها حَلَّ من الرضا عندَ الله والقَبول له محلَّ العجب عندكم في الشيْءِ التافه اذا رُفِعَ فوقَ قدره وأُعطِي به الأضعاف من قيمتِه .

وقولُ أبي عبد الله : مَعْنَى الضحك : الرحمة ، فتأويلُه على معنى الرضا أشبَه وأقربُ ، وذلك أن الضَحك من الكِرام يدل على (الرضا)[١] والاسْتِهْلالُ منهم مقدِّمة انجاح الطَّلَبَةِ وقَبول الوَسيلة . والأجوادُ يُوصَفُون عند المسألة بالبشر وحسن اللقاء كقَول زهَيْرٍ[٢] :

تَـراه إذا مـا جِئْتَـه مُتَهَلِّلاً
كأنَّك مُعْطِيه الذِى أنت سائِله[٣]

١٣١٩ وإذا ضَحِكوا/ وهَبُوا وأجزَلوا العطية .

قال كُثَيِّر[٤] :

غَمْر الرِّدَاء إذا تَبَسَّمَ ضَاحِكاً
غَلِقَتْ لِضَحْكَتـه رِقـابُ المَـالِ

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(١) سقط من الاصل واثبته من (ط) .
(٢) زهير بن أبي سُلْمَى ربيعة بن رباح المُزني من مُضَر .
(٣) والبيت من قصيدة له يمدح حِصن بن حُذيفة الفزاري مطلعُها :
صحـا القلـب عـن سلمـى واقصر بـاطلـه
وعـرى افـراس الصبـا ورواحلـه
(انظر ديوانه : ص١٢٤ ـ ١٤٢) خزانة الأدب/ للبغدادي : ١/ ٣٧٥) .
(٤) ابو صخر : كُثَيِّر بن عبدالرحمن بن أبي جمعة من خزاعة .
(الاغاني : ٨/ ٥٢) دار الفكر ط/ ٣ ، الشعر والشعراء : (١/ ٥١٠ ـ ط/ ٣) .

— ١٩٢٢ —

Al-Khattabi received the narrations under Kitab al-Tafsir from his teacher known as: **محمد بن خالد بن الحسن**

Muhammad ibn Khalid ibn al-Hasan took directly from Muhammad ibn Yusuf al-Firabri.

Here is proof from A’lam al-Hadith of al-Khattabi:

(ومن كِتابِ التَّفسيرِ) قُلتُ : إلى هَاهُنا انْتَهت رِوايَةُ إبراهيمَ بنِ مَعْقِل . [٣]

وحدَّثنا بما بَعدَه من الكِتاب مُحَمَّدُ بنُ خالدِ بنِ الحَسَن [٤] قال :

(١) (العلز) الضجر . والعلز : القلق والكرب عند الموت .
قال الأزهرى : والذي ينزل به الموت يوصف بالعَلَز . وهو سِياقةُ نَفسِه . ا . هـ . (انظر اللسان : ع / ل / ز) .

(٢) رواية البخاري في كتاب المرض باب شدة المرض عن عبدالله بن مسعود رقم (٥٦٤٧) ورقم (٥٦٦٠) .
وروى احمد في مسنده (٣/٩٤) عن أبي سعيد الخدرى قال : وضع رجل يده على النبي صلى الله عليه وسلم فقال : والله ما أطيق أن أضع يدى عليك من شدة حماك فقال النبي صلى الله عليه وسلم : «إنا معشر الأنبياء يضاعف لنا البلاء كما يضاعف لنا الأجر ..» الحديث .

(٣) هو : أبوإسحاق النسفي .

(٤) لم اقف له على ترجمة .

— ١٧٩٥ —

(١) (باب ماجَاء في فاتِحَةِ الكِتاب)

٨٩١ / ٤٤٧٤ حدَّثنا محمَّدُ بنُ يُوسُف الفِرَبْرِيّ قال : حدَّثنا محمَّدُ بنُ إسماعيل [١] قال : حدَّثنا مُسَدَّد قال : حدَّثنا يَحْيَى بنُ سَعِيد [٢] عن شُعبة ، حدَّثني خُبَيبُ بنُ عَبدِالرَّحمن [٣] ، عن حَفْصِ بنِ عَاصِم [٤] ، عن أبي سعِيدِ بن المُعَلَّى [٥] ، قال : كُنتُ أُصلِّي في المِسجِد ، فدَعَاني رَسولُ الله صلَّى الله عليه وسلَّم فلم أُجِبْه ، فقلت يارَسولَ الله : إنّي كنتُ أُصلِّي فقال : ألم يَقُل الله عزَّ وجلَّ : ﴿استَجِيبُوا لله وللرَّسول إذا دَعَاكم﴾ [٦] . ثم قال لي : لأُعلِّمَنَّك سَورة هي أعظَمُ السُّور في القرآن ، قبل أن تَخْرُجَ من المسجد ، ثم أخذ بيدى ، فلمَّا أراد أن يخرج من المَسْجد قلت : ألم تَقُل لأُعلِّمنَّك سورة هي أعظَمَ سُورةٍ في القرآن . قال : ﴿الحَمْدُ لله رَبِّ العَالِمين﴾ [٧] هي السَّبع المثاني والقُرآن العَظِيم الذى أوتيتُه .

(١) هو : البخارى .

(٢) هو : القطان .

(٣) (خبيب) ـ بضم الخاء المعجمة وفتح الباء الموحدة وسكون الياء ـ هو الخزرجي ابوالحارث .

(٤) حفيد الفاروق ـ رضي الله عنه ـ .

(٥) ابوسعيد بن المعلى الأنصارى ، مختلف في اسمه .
روى عن النبي صلى الله عليه وسلم مات سنة ٧٣هـ . (تهذيب) .

(٦) سورة الأنفال : الآية «٢٤» .

(٧) سورة الفاتحة : الآية «١» .

— ١٧٩٦ —

Muhammad ibn Khalid is Hasan al-hadith (good in hadith). See the following reference works for what has been mentioned about Muhammad ibn Khalid being a reliable narrator of hadith:

Book title:

الكتاب: الْمُخْتَصَرُ النَّصِيحُ فِي تَهْذِيبِ الْكِتَابِ الْجَامِعِ الْصَّحِيحِ

المؤلف: الْمُهَلَّبُ بنُ أَحْمَدَ بنِ أَبِي صُفْرَةَ أَسِيْدِ بنِ عَبْدِ اللهِ الأَسَدِيُّ الأَنْدَلُسِيُّ، المَرِيِّيُّ (المتوفى: 435هـ)

المحقق: أَحْمَدُ بْنُ فَارِسٍ السَّلوم

الناشر: دار التوحيد، دار أهل السنة – الرياض

الطبعة: الأولى، 1430هـ – 2009 م

عدد الأجزاء: 4

1/73:

أَبُوبكر محمد بن خالد بن الحسن المطوعي البخاري المعروف بابن أبِي الهيثم، (362).
من مشايخ بخارى، وأولاد المشايخ، سمع منه أَبُوعبد الله الحافظ، وقال: قدم علينا نيسابور حاجًا سنة تسع وأربعين وكتبنا عنه، ثم انتقيت عليه ببخارى سنين، وجاءنا نعيه سنة اثنتين وستين وثلاث مئة (1).

** وهو شيخ الخطابي أخذ عنه الجامع الصحيح بروايته عن الفربري, وقد مر آنفا.

The above reference known as al-Mukhtasar al-Nasih fi Tahdhib al Kitab al-Jami al-Sahih by Imam al-Muhallab al-Andalusi (d. 435 AH) mentioned that al-Khattabi was the student of Muhammad ibn Khalid ibn al Hasan, who transmitted Sahih al-Bukhari form the transmission of al-Firabri

Book title:

الروض الباسم في تراجم شيوخ الحاكم ٢/١٠١٥ — أبو الطيب المنصوري (معاصر)

2/1015-6:

[879] محمد بن خالد بن الحسن بن خالد، أبو بكر بن أبي الهيثم، الدّهاق، المطوعي، البُخارِي.

سمع ببخارى: أبا جعفر مسبح بن سعيد، وأبا عبد الرحمن بن أبي الليث البخاريان، وبمرو: عبد الله بن محمود السعدي، وبنيسابور: أبا بكر محمد بن إسحاق بن خزيمة، وأبا العباس محمد بن إسحاق الثقفي السراج، وبالري: أبا العباس الجمال، وببغداد: أبا بكر الباغندي، ومحمد بن يوسف الفريابي، وطبقتهم.

وعنه: أبو عبد الله الحاكم -وذكر أنه حدثه ببخارى من أصل كتابه- وطائفة.

وقال في "تاريخه": أبو بكر بن أبي الهيثم، من مشايخ بخارى، وأولاد المشايخ، وكان حسن الحديث، سمع ببخارى، ومرو، وبنيسابور، وبالري، وببغداد، وحدث ببلاده، وبخراسان، وقدم علينا نيسابور حاجًا سنة تسع وأربعين، وكتبنا عنه، ثم انتقيت عليه ببخارى سنين، وجاءنا نعيه سنة اثنتين وستين وثلاثمائة.

قال مقيده -عفا الله عنه-: جاء في كتاب "القدر" للبيهقي: حدثنا أبو بكر محمد بن الهيثم المطوعي ببخارى، فقال محققه: لم أجد ترجمته.

كذا قال، وصوابه: أبو بكر محمد بن أبي الهيثم.

قلت: **[ثقة مكثر]**.

"مختصر تاريخ نيسابور" (**51**/ أ)، "الأسماء والصفات " (**1**/ **616**)، "الشعب" (**3**/ **524**)، "القضاء والقدر" (**1**/ **345**)، "الأنساب" (**5**/ **213**)، "تاريخ الإسلام" (**26**/ **297**).

The above reference mentioned that Imam Abu Abdullah al-Hakim (d. 405 AH) declared Muhammad ibn Khalid ibn al Hasan to be Hasan al-Hadith (good in hadith) in his Tarikh Naysabur.

Hence, al-Khattabi did accept this Ta'wil from Imam al-Bukhari and as proven above he mentioned that he received the Ta'wil of Imam al-Bukhari from Muhammad ibn Khalid who took it from al-Firabri, who reported the whole of Sahih al-Bukhari from his Shaykh, al-Bukhari. Hence, this Ta'wil is definitely from Imam al-Bukhari and despite scholars like Imam Ibn Hajar al-Asqalani not seeing it in the manuscripts of Sahih al-Bukhari he had in his possession, then Alhamdulillah, the writer of these lines has seen the Ta'wil in more than a dozen old handwritten manuscripts of Sahih al-Bukhari, and the very first ever printed edition of Sahih al-Bukhari also utilised some of the manuscripts of Sahih al-Bukhari with the Ta'wil being present in it.

The first published edition was produced by the Indian Hanafi scholar known as Shaykh Ahmed Ali Sahranpuri.[20] His edition was published in the 1850s. Here is proof of this Ta'wil being published by him:

[20] See here - https://tawarikhkhwani.com/ahmad-ali-saharanpuri-a-forgotten-pioneer/

٧٢٥/٢ ٥- بَابُ قَوْلِهِ: ﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ﴾ الْآيَةَ

الْخَصَاصَةُ: الْفَاقَةُ. ﴿ٱلْمُفْلِحُونَ﴾: الْفَائِزُونَ بِالْخُلُودِ، الْفَلَاحُ: الْبَقَاءُ، حَيَّ عَلَى الْفَلَاحِ: عَجِّلْ. وَقَالَ الْحَسَنُ: ﴿حَاجَةً﴾: حَسَدًا.

٤٨٨٩- حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا فُضَيْلُ بْنُ غَزْوَانَ قَالَ: حَدَّثَنَا أَبُو حَازِمٍ الْأَشْجَعِيُّ عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: أَتَى رَجُلٌ رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ، أَصَابَنِي الْجَهْدُ، فَأَرْسَلَ إِلَى نِسَائِهِ فَلَمْ يَجِدْ عِنْدَهُنَّ شَيْئًا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَلَا رَجُلٌ يُضَيِّفُ هَذَا اللَّيْلَةَ يَرْحَمُهُ اللهُ». فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ، فَقَالَ: أَنَا يَا رَسُولَ اللهِ. فَذَهَبَ إِلَى أَهْلِهِ فَقَالَ لِامْرَأَتِهِ: ضَيْفُ رَسُولِ اللهِ ﷺ لَا تَدَّخِرِيهِ شَيْئًا. قَالَتْ: وَاللهِ، مَا عِنْدِي إِلَّا قُوتُ الصِّبْيَةِ. قَالَ: فَإِذَا أَرَادَ الصِّبْيَةُ الْعَشَاءَ فَنَوِّمِيهِمْ، وَتَعَالَيْ فَأَطْفِئِي السِّرَاجَ وَنَطْوِي بُطُونَنَا اللَّيْلَةَ. فَفَعَلَتْ، ثُمَّ غَدَا الرَّجُلُ عَلَى رَسُولِ اللهِ ﷺ فَقَالَ: «لَقَدْ عَجِبَ اللهُ - أَوْ: ضَحِكَ - مِنْ فُلَانٍ وَفُلَانَةٍ». فَأَنْزَلَ اللهُ: ﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾.

١. والإيمان: وفي نسخة بعده: ﴿مِن قَبْلِهِمْ﴾ [أي من قبل هجرة المهاجرين. (تفسير البيضاوي)]. ٢. أبو بكر: ولأبي ذر بعده: «يعني ابن عياش». ٣. عمر: وفي نسخة بعده: «ابن الخطاب». ٤. باب: كذا لأبي ذر. ٥. أنفسهم: وفي نسخة بعده: «﴿وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾: فاقة». ٦. الفاقة: ولأبي ذر: «فاقة». ٧. الفلاح: ولأبي ذر: «والفلاح». ٨. الفلاح: وفي نسخة بعده: «أي». ٩. حدثني: ولأبي ذر: «حدثنا». ١٠. يضيف: وللحموي والمستملي وأبي ذر: «يضيّفه». ١١. هذا: وفي نسخة: «هذه». ١٢. يرحمه: وللكشميهني وأبي ذر: «رحمه». ١٣. فأنزل الله: وفي نسخة بعده: «عز وجل». ١٤. خصاصة: وفي نسخة بعده: «قال أبو عبد الله: معنى الضحك: الرحمة».

ترجمة: قوله: باب قوله والذين تبوؤوا الدار والإيمان إلخ: قال القسطلاني: سقط لفظ «باب» لغير أبي ذر.

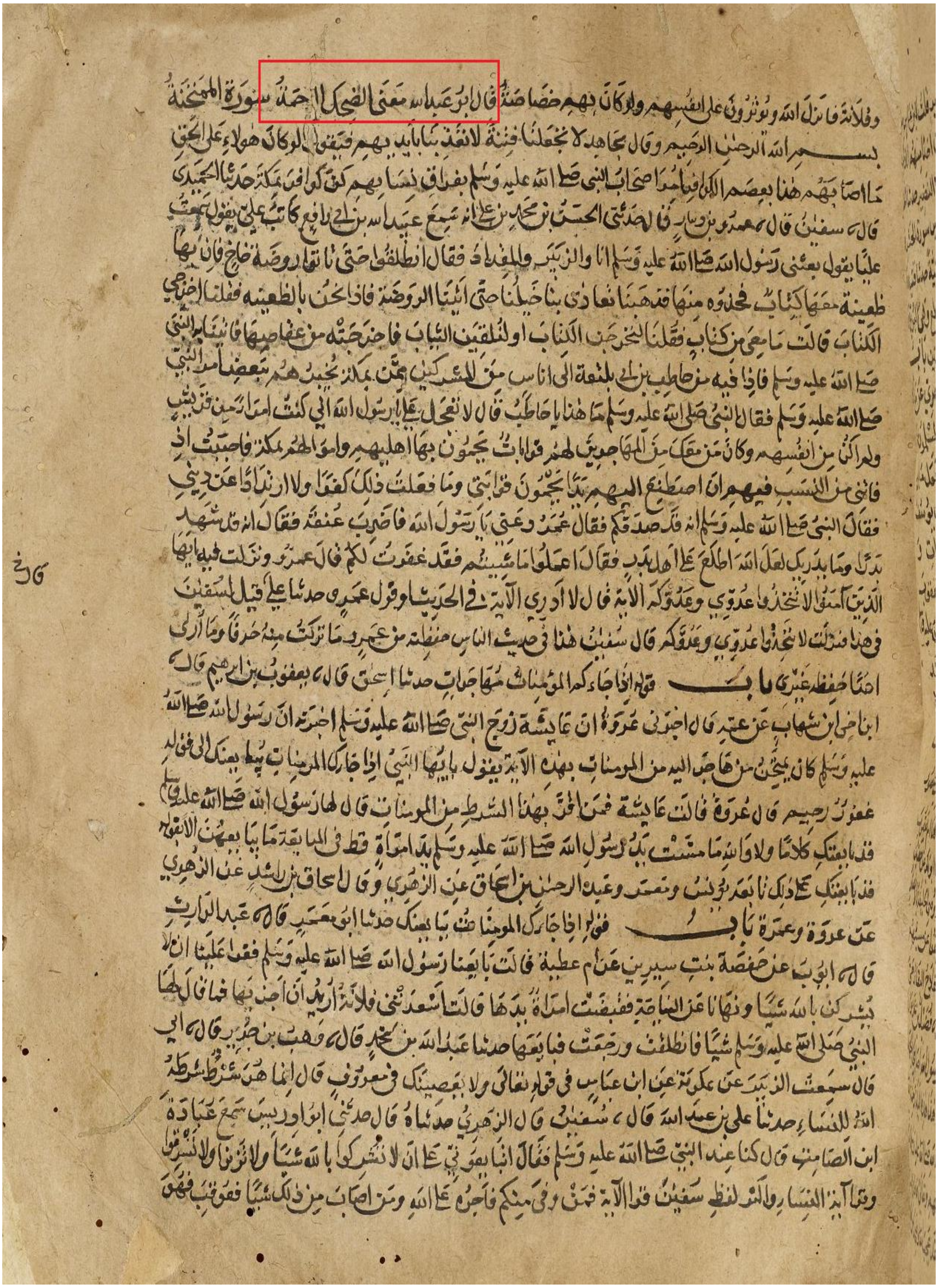
Let us pass on a gift to the Salafis showing just one manuscript of Sahih al-Bukhari with this Ta'wil from Imam al-Bukhari that they can check independently:

In Manchester University there is the John Rylands Arabic manuscripts collection. Link to see the whole manuscript –

A short work on Shaykh Ahmed Ali is also available in English - https://kitaabun.com/shopping3/hadith-scholarship-indian-subcontinent-saharanpuri-p-7376.html

https://luna.manchester.ac.uk/luna/servlet/media/book/showBook/Manchester~91~1~416451~166984

Folio 609b has the actual Ta'wil:



وفلانة فانزل الله ويؤثرون على انفسهم ولو كان بهم خصاصة فاقة قال ابن عباس معنى الفتح كل الجنة سورة الممتحنة
بسم الله الرحمن الرحيم وقال مجاهد لا تجعلنا فتنة لا تعذبنا بايديهم فيقولوا لو كان هؤلاء على الحق
ما اصابهم هذا بعصم الكوافر امر اصحاب النبي صلى الله عليه وسلم بفراق نسائهم كن كوافر بمكة حدثنا الحميدي
قال ثنا سفين قال ثنا عمرو بن دينار قال حدثني الحسن بن محمد بن علي انه سمع عبيد الله بن ابي رافع كاتب علي يقول سمعت
عليا يقول بعثني رسول الله صلى الله عليه وسلم انا والزبير والمقداد فقال انطلقوا حتى تاتوا روضة خاخ فان بها
ظعينة معها كتاب فخذوه منها فذهبنا تعادى بنا خيلنا حتى اتينا الروضة فاذا نحن بالظعينة فقلنا اخرجي
الكتاب قالت ما معي من كتاب فقلنا لتخرجن الكتاب او لنلقين الثياب فاخرجته من عقاصها فاتينا به النبي
صلى الله عليه وسلم فاذا فيه من حاطب بن ابي بلتعة الى اناس من المشركين ممن بمكة يخبرهم ببعض امر النبي
صلى الله عليه وسلم فقال النبي صلى الله عليه وسلم ما هذا يا حاطب قال لا تعجل علي يا رسول الله اني كنت امرا من قريش
ولم اكن من انفسهم وكان من معك من المهاجرين لهم قرابات يحمون بها اهليهم واموالهم بمكة فاحببت اذ
فاتني من النسب فيهم ان اصطنع اليهم يدا يحمون قرابتي وما فعلت ذلك كفرا ولا ارتدادا عن ديني
فقال النبي صلى الله عليه وسلم انه قد صدقكم فقال عمر دعني يا رسول الله فاضرب عنقه فقال انه قد شهد
بدرا وما يدريك لعل الله اطلع على اهل بدر فقال اعملوا ما شئتم فقد غفرت لكم قال عمرو ونزلت فيه يا ايها
الذين امنوا لا تتخذوا عدوي وعدوكم الاية قال لا ادري الاية في الحديث او قول عمرو حدثنا علي قيل لسفين
في هذا نزلت لا تتخذوا عدوي وعدوكم قال سفين هذا في حديث الناس حفظته من عمرو ما تركت منه حرفا وما ارى
احدا حفظه غيري باب قوله اذا جاءكم المؤمنات مهاجرات حدثنا اسحق قال ثنا يعقوب بن ابرهيم قال ثنا
ابن اخي ابن شهاب عن عمه قال اخبرني عروة ان عائشة زوج النبي صلى الله عليه وسلم اخبرته ان رسول الله صلى الله
عليه وسلم كان يمتحن من هاجر اليه من المؤمنات بهذه الاية بقول يا ايها النبي اذا جاءك المؤمنات يبايعنك الى قوله
غفور رحيم قال عروة قالت عائشة فمن اقر بهذا الشرط من المؤمنات قال لها رسول الله صلى الله عليه وسلم
قد بايعتك كلاما ولا والله ما مست يده يد امراة قط في المبايعة ما يبايعهن الا بقوله
قد بايعتك على ذلك تابعه يونس ومعمر وعبد الرحمن بن اسحاق عن الزهري وقال اسحاق بن راشد عن الزهري
عن عروة وعمرة باب قوله اذا جاءك المؤمنات يبايعنك حدثنا ابو معمر قال ثنا عبد الوارث
قال ثنا ايوب عن حفصة بنت سيرين عن ام عطية قالت بايعنا رسول الله صلى الله عليه وسلم فقرا علينا ان لا
يشركن بالله شيئا ونهانا عن النياحة فقبضت امراة يدها قالت اسعدتني فلانة اريد ان اجزيها فما قال لها
النبي صلى الله عليه وسلم شيئا فانطلقت ورجعت فبايعها حدثنا عبد الله بن محمد قال ثنا وهب بن جرير قال ثنا ابي
قال سمعت الزبير عن عكرمة عن ابن عباس في قوله تعالى ولا يعصينك في معروف قال انما هو شرط شرطه
الله للنساء حدثنا علي بن عبد الله قال ثنا سفين قال الزهري حدثناه قال حدثني ابو ادريس سمع عبادة
ابن الصامت قال كنا عند النبي صلى الله عليه وسلم فقال اتبايعوني على ان لا تشركوا بالله شيئا ولا تزنوا ولا تسرقوا
وقرا اية النساء واكثر لفظ سفين قرا الاية فمن وفى منكم فاجره على الله ومن اصاب من ذلك شيئا فعوقب فهو

A simple challenge:

Will the Salafis of the world wish to declare Imam al-Bukhari a Jahmi and stop taking from any of his works for this confirmed Ta'wil?!

In his initial pdf the Salafi quoted the Maliki scholar, Imam Ibn Abd al Barr who was subject to discussion about his understandings of some matters pertaining to Aqida. See some examples here:

https://www.darultahqiq.com/issues-related-aqida-imam-ibn-abdal-barr-d-463-ah/

He too performed some Ta'wil. Quotes:

Ibn Abd al-Barr said in *Al-Tamhîd* (7/137):

"His 'coming' is neither a movement nor a disappearance nor a displacement, for all this is only valid for a body or substance. As it is established that He is neither a body nor a substance then it follows that His coming is not to be understood as a movement or displacement. And if you contemplate on this by taking into account expressions such as "so and so's time has come," or "death has come to him" or "disease came to him" and so on which occurs to man without their having to 'come' in a literal sense, then you will understand. "

Here, Ibn 'Abd Barr uses the terminology of mutakallimin as he mentions substance, accidents and body and then denies them for Allah, as he also denied motion and movement, and this is consistent with the opinion of the majority and clearly diverges from the position of the hashwiyyah.

And he also said (may Allah have mercy on him) in *Al Istidhkâr* (8/596):

"Mi'âmar narrated from Ayyub, from Al Qasim Ibn Muhammad, from Abu Hurayrah who said "Certainly Allah accepts charity if it comes from what is halal and He takes it with his His Right." *Regarding his word "His Right" This is a metaphor (majaz) and an eloquent speech expressing acceptance of charity by Allah, and his taking it is His acceptance; And there is nothing like Unto Him, yet He is the Hearing, the Seeing . "*

Ibn Abd Al-Barr also said in Al-Tamhid 18:345

'And as for his statement (Allah 'laughs'), it means He has mercy on His servant at that, and receives him with repose, comfort, mercy and affection; and this is a well-understood metaphor.'

Hence, will the Salafi declare Ibn Abd al Barr to be a Jahmi also?

Imam Ahmed ibn Hanbal and an example of Ta'wil

Let us finish by showing an authentic narration form **Imam Ahmed ibn Hanbal** also performing Ta'wil. This narration was recorded by the foremost Hanbali scholar in his time in terms of collating the Madhhab of Imam Ahmed. This being Imam Abu Bakr al-Khallal (d. 311 AH) who recorded it from his reliable teacher, Imam Abu Bakr al-Marrudhi (some have typed it as al-Marwazi) who reported from his teacher, Imam Ahmed ibn Hanbal. The report in question was recorded by the Hanbali polymath, **Imam Abul Faraj ibn al Jawzi** (d. 597 AH) from the manuscript of Kitab al-Sunna by al-Khallal that he possessed in Baghdad, and mentioned it in his work on the Sifat of Allah entitled, ***Kitab Akhbar as-Sifat.*** Hence, this given chain of transmission is Sahih to at least the Hanbali school. This work was translated into English under the title: A medieval critique of anthropomorphism: Ibn al-Jawzī's Kitāb Akhbār aṣ-Sifāt: A critical edition of the Arabic text with translation, introduction and notes, by Merlin Swartz, Leiden, The Netherlands, Brill, 2002.

Here is the original Arabic text from Ibn al-Jawzi:

١١٥ قلت: إنّ الضحك له [معان] ترجع[٢] إلى معنى البيان والظهور فكلّ من أبدى من أمر ما[٣] كان مستوراً قيل: قد ضحك. يُقال: ضحكت الأرض بالنبات إذا ظهر فيها وانفتق عن زهره كما يُقال: بكت السماء. قال الشاعر:

[الخفيف]

كُلُّ يَوْمٍ بأُقْحُوَانٍ[٤] جَدِيدٍ تَضْحَكُ الأَرْضُ مِن بُكاءِ السَّمَاءِ

وكذلك الضحك الذي يعتري البشر إنّما هو انفتاح عن الأسنان[٥] وهذا يستحيل على الله عزّ وجلّ. فوجب حمله على [معنى] أبدى الله كرمه وأتى بفضله. ومعنى قوله صلّى الله عليه وسلّم: «ضحكت لضحك ربّي» أبديت عن أسناني بفتح فمي لإظهار ربّي فضله وكرمه. وقول الآخر: «لن نعدم من ربّ يضحك خيراً» أي يكشف الكرب فرقًا بينه وبين الأجسام التي لا يُرجى[٦] خيرها. قلت: وهذا تأويل جماعة من العلماء. وقال الخطّابيّ: معنى ضحك الجبّار عزّ وجلّ [الإخبار] عن الرضى وحسن المجازاة. وقد رُوي في حديث موقوف: «ضحك حتّى بدت لهواته وأضراسه». ذكره الخلال في كتاب السنّة. وقال المروزيّ: [26b] قلت لأبي عبد الله: ما تقول في هذا الحديث؟ قال: هذا بشعٌ. قال: قلت: ثمّ يقول: على تقدير الضحك[٧] يحتمل أمرين،

[١] الأصل: الزاء غير منقوطة؛ الصحيح لمسلم (إيمان ٣١٠): «أتستهزئ منّي»؛ قارن كتاب التوحيد لابن خزيمة، ص٢٣١.

[٢] دفع، ص٤٣: «وله معان ترجع»؛ فكذلك في الباز الأشهب، ٢٨ظ.

[٣] دفع، ص٤٣: «عن أمر كان»؛ فكذلك في الباز الأشهب، ٢٨ظ.

[٤] الأصل مكتوبة: «بالاحوان»، ثمّ زيد «ق» عليها بين «ا» و«ح» بخطّ مغاير لخطّ الناسخ.

[٥] دفع، ص٤٣: «هو انفتاح الفم عن الاسنان»؛ فكذلك في الباز الأشهب، ٢٩و.

[٦] الأصل: الجيم غير منقوطة.

[٧] دفع، ص ٤٤: «الصحة»؛ فكذلك في الباز الأشهب، ٢٩و.

٦٦ أبو الفرج بن الجوزيّ

أحدهما أن يكون ذلك راجعًا إلى النبيّ صلى الله عليه وسلّم كأنّه ضحك حين أخبر بضحك الربّ عزّ وجلّ حتّى بدت لهواته وأضراسه كما رُوي أنّه ضحك حتّى بدت نواجذه. وهذا [هو] الصحيح لو ثبت الحديث، وإنّما هو مقطوع. والثاني أن يكون تجوزًا يتبيّن[1] به كثرة[2] الكرم وصفة[3] الرضى كما تجوّز[4] بقوله: من أتاني يمشي أتيته هرولة.

Translation from pp. 205-206:

This [kind of] metaphorical interpretation *(ta'wil)* was employed by a number of *ulama* in dealing with this tradition]: **al-Khattabi** maintained that references to God's laughing are to be taken as expressing His satisfaction *(rida)* and the excellence of the reward. In another tradition whose words are those of a Companion (a *hadith mawquf)*, it is reported that "[the Prophet] laughed so heartily that the inside of his mouth and molars were visible." **Al-Khallal quoted this tradition in his *Kitab as-Sunna*, [and he observed that] al-Marwazi once asked [fol.26b] Abu Abd Allah** what he thought about this tradition and that he replied: "It is objectionable (*bashi*)." He continued: "[If we assume the report to be true] the reference to laughing may be interpreted in two ways. In the first place, it may be construed as referring to the Prophet; that is, upon being informed that God laughed, [the Prophet himself] laughed so heartily that the inside of his mouth and molars were visible, just as it is reported in another tradition that [the Prophet] laughed until his teeth could be seen. This would be the correct interpretation were the tradition to be accepted as a reliable report. As a matter of fact, however, [its *isnad)* does not go back to the Prophet himself. The second possibility is that **"laughing' is to be taken metaphorically *(tajawwuzan)* as a way of expressing God's abundant generosity (*karam*) and satisfaction *(rida)*, in the same way he expressed himself in metaphor when he said: 'To him who approaches Me walking I will come running'."**

Hence, not only did Imam Ahmed ibn Hanbal perform Ta'wil at times but al-Khattabi did it also. This despite the regular way of Imam Ahmed being Tafweed al-Ma'na as proven earlier with quotes from early Hanabila.

Hence, will the Salafi declare Imams: Ibn Hanbal[21] and al-Khattabi to be from the Jahmiyya for performing Ta'wil of dahik (laughter)?

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[21] Imam Ahmed also practiced things that today's Salafis would struggle to accept and demean it as Kufr, Bid'a or Shirk! Examples are found here - https://studentofthedeen.wordpress.com/2014/04/18/imam-ahmad-ibn-hanbal-would-write-tawidh-possessed-bowl-hair-of-prophet/
Quote:

Imam Ahmad ibn Hanbal would write *Ta'widh* and possessed a bowl and hair of the Prophet (sallallahu 'alayhi wa sallam) as mentioned by his son 'Abdullah ibn Ahmad ibn Hanbal in his Masa'il al-Imam Ahmad (1/447, no. 1622):

He ('Abdullah ibn Ahmad ibn Hanbal) narrated to us, saying: I saw my father [Ahmad ibn Hanbal] **writing *Ta'awidh*** [pl. of *Ta'widh*] for the one who was bald, as well as for his family

The Salafi also brought in some quotations from the Shafi'i Hadith scholar known as **Imam ibn Khuzayma**. Let us see what Imam Ibn al-Jawzi had to say about Imam ibn Khuzayma in his *Akhbar as-Sifat* (pp. 200-201):

I have also seen a work written by **Abu Bakr b. Khuzayma** on the divine attributes, among whose chapter headings were the following: "Affirming the 'Hand' [as a Divine Attribute]," "[God's] Holding the Heaven and Earth on His Fingers," "Affirming the 'Foot' *(rijl)* [as a Divine Attribute] Contrary to the Mu'tazila." [At the beginning of this last chapter] he quotes the verse: "Do [idols] have feet *(arjul)* with which to walk or hands with which to grasp?" And then he adds: "Indeed, our Lord has informed us that those who have neither hands nor feet are like cattle." I am amazed that this man, notwithstanding his great learning in scripture *(naql)*, should utter such words, for he ascribes [attributes] to God which the idols were condemned for not having, *viz.*, a hand that grasps and a foot that walks. He should also have ascribed [to God] an ear! If he had understood he would not have uttered such things. It should be observed that [in the above verse] God's condemnation of idols was directed to those who worshipped them. He was, in effect, saying to them: "How can you who have hands and feet worship what has neither hands capable of grasping or feet capable of walking?"

Ibn Khuzayma was also mentioned to have done Ta'wil of the hadith on the Sura. The hadith is found in Sahih al-Bukhari as follows:

حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ هَمَّامٍ عَنْ أَبِي هُرَيْرَةَ

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ طُولُهُ سِتُّونَ ذِرَاعًا فَلَمَّا خَلَقَهُ قَالَ اذْهَبْ فَسَلِّمْ عَلَى أُولَئِكَ النَّفَرِ مِنْ الْمَلَائِكَةِ جُلُوسٌ فَاسْتَمِعْ مَا يُحَيُّونَكَ فَإِنَّهَا تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ فَقَالَ السَّلَامُ عَلَيْكُمْ فَقَالُوا السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ فَزَادُوهُ وَرَحْمَةُ اللَّهِ فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ فَلَمْ يَزَلْ الْخَلْقُ يَنْقُصُ بَعْدُ حَتَّى الْآنَ.

Volume 8, Book 74, Number 246:

Narrated Abu Huraira:

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and relatives for fever. He would write [them] for a woman when labour became difficult for her in a vessel or something delicate, and he would write the hadith of ['Abdullah] ibn 'Abbas [radhiyallahu 'anh]; except that he would do that when an affliction occurred. I did not see him do this before an affliction occurred. I saw him **reciting incantation in water** and giving it to a sick person to drink and pour part of it over his head. And I saw my father **holding a strand of the Prophet's hair** (sallallahu 'alayhi wasallam), and he placed it on his mouth **kissing it**, and I believe I saw him **placing it on his head or his eye**. Then he **dipped it in water and drank it, seeking cure from it**. I saw him **taking a bowl of the Prophet** (sallallahu 'alayhi wasallam) which Abu Ya'qub ibn Isma'il ibn Sulayman ibn Ja'far sent to him. He washed it in a cistern of water, and then **drank from it**. I saw him, on more than one occasion, drinking some Zamzam water, and **seeking cure from it**, as well as **wiping his hands and face with it.**

The Prophet said, "Allah created Adam in his complete shape and form (directly), sixty cubits (about 30 meters) in height. When He created him, He said (to him), "Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring." Adam (went and) said, 'As-Salamu alaikum (Peace be upon you).' They replied, 'As Salamu-'Alaika wa Rahmatullah (Peace and Allah's Mercy be on you) So they increased 'Wa Rahmatullah' The Prophet added 'So whoever will enter Paradise, will be of the shape and form of Adam. Since then, the creation of Adam's (offspring) (i.e., stature of human beings is being diminished continuously) to the present time.

Imam al-Dhahabi said about Ibn Khuzayma in his Siyar a'lam an-Nubala (14/374):

وكِتَابُه فِي (التَّوحيدِ) مُجَلَّدٌ كَبِيْرٌ، وَقَدْ تَأَوَّلَ فِي ذَلِكَ حَدِيْثَ الصُّورَةِ

"And his book (on Tawhid) is a large bounded work, and he has made Ta'wil (figurative interpretation) in that on the hadith of the Sura (form)."

Imam al-Bayhaqi mentioned the following about Ibn Khuzayma in his al-Asma wa'l Sifat (1/402):

قلت: القصة فيه طويلة، وقد رجع محمد بن إسحاق إلى طريقة السلف، وتلهف على ما قال. والله أعلم.

"I said: The story is lengthy, and Muhammad ibn Ishaq returned back to the way of the Salaf and regretted what he had (previously) said. Allah knows best."

A similar point has been made by al-Hafiz ibn Hajar al-Asqalani in his *Fath al-Bari* (13/492). See more details about Imam ibn Khuzayma and his creed here –

https://alminhaji.com/2020/11/11/%D8%B9%D9%82%D9%8A%D8%AF%D8%A9-%D8%A7%D9%84%D8%A5%D9%85%D8%A7%D9%85-%D8%A7%D8%A8%D9%86-%D8%AE%D8%B2%D9%8A%D9%85%D8%A9-%D8%A7%D9%84%D8%B4%D8%A7%D9%81%D8%B9%D9%8A/

NOTE:

Some Salafis try to reject what Ibn al Jawzi recorded in his *Kitab Akhbar al-Sifat* and its abridgement known as *Daff Shubuh al-Tashbih (also known as al-Baz al-Ashhab).* Indeed, Ibn al-Jawzi knew of his detractors from within his own Madhhab, and it appears likely that what we have in print these days may be the second editions of Ibn al Jawzi's two named works for in both works he addressed these detractors without naming them. This is what he had to say in his *Daff Shubuh al-Tashbih* (pp. 111-112 of the English edition):

"I would also like to make mention that when a group of the fools gained knowledge of this book of mine it did not please them, since they were familiar with the words of their leaders who compared God with His creation. They

attempted to defend themselves by saying, 'This (does not represent) the Madhhab (of Ahmad ibn al-Hanbal). Indeed, it is not your Madhhab, nor the Madhhab of your Shaykhs you have emulated. I have cleared any charges against the Madhhab of Imam Ahmad and from him the false narrations and the raving statements while not opting taqlid (the following of qualified scholarship without knowing the evidences) in what I believe. How could I not discard counterfeit money while I am paying (real) cash?

Then in a long poem, Ibn al Jawzi made further mention of his Hanbali detractors (some of whom seem to have had a part in his banishment into exile from Baghdad to Wasit for some 5 years in his last years as a grand old man) by saying:

And his Madhhab is not to equate anything with his Lord

– And he follows in submission those who passed before.

– So the envious one from every part stood up against him –

Then he stood up on the foot of firmness while they slipped.

– And he had true followers coming successively

– O the many they gave direction towards guidance and to you they showed the way!

*– **Then a group of people came claiming the adoption of a Madhhab***

– In accord with his Madhhab.

- Not every branch has a root.

– So not in the branches of Fiqh do they stand firm in his support

– And they have beyond what he said a preoccupation.

– When they debate, they take the stance of a warrior

– What astonishment when all of the people are unarmed!

– Their analogizing is irrelevant whenever they proceed with it

*– **And they are in the sciences of transmission lacking.***

– If there isn't one possessing intelligence regarding transmitted knowledge

– Vipers resemble one another. So, the robe is severed.

*– **And they inclined towards anthropomorphism while adopting the apparent form of that which they transmitted regarding the attributes and they were heedless.***

– And they said: "What we say is the Madhhab of Ahmad"

– And those possessing ignorance inclined to giving them credence.

– The opponents started saying that we were those who compared God with his creation

The comrades and friends have hurt us.

– They have disgraced that Imam by way of their ignorance

– While his Madhhab is exoneration.

But they are loners.

– By my life! I have met true scholars from their midst

– While most of those I met lacked intelligence.

– I continue to clean away from them every property

– Of the despicable creed so that unity can be achieved.

– They were designated with titles while they have no knowledge

– Their morals have neither sacred precincts nor free districts.

– On their tables the vinegar doesn't join with its herbs

– And if you will: 'There's neither vinegar nor herbs on them.'

– And the most envious of us are the people of my Madhhab

– So, if they were able, they'd pass a verdict that my blood is lawful.

– They wish out of ignorance that my sandal would slip

– While not one foot of theirs has walked before in glory like me.

– And since the Shaykh of the party, Ahmad, has passed away

– Until now there hasn't existed an equal to your scholar.

– A thousand thousands (one million) have spent the night with me standing

– The clouds of my exhortation, each of them is a storm cloud and moisture.

– And all the gardens of my knowledge exult the fruits

– And their garden, when you observe it, is strengthened.

– So, what do you think is the cure for the envious and his sickness?

– If the experienced doctor is asked about him, he forgets him?

– An opponent is alone in his disgusting hatred

– Is not the people's uniting behind me a just witness?

* * *

"The Attributes of God" is complete. In the last lesson of "The Negation of Anthropomorphism" of the Dictations of **Hafiz Abu Al-Qasim 'Ali ibn Al-Hasan ibn Hibat Allah Al-Shafi'i** I say, "Abu 'Abd Allah ibn Muhammad ibn Al-Hasan ibn Mansur Al-Mu'ammil linafsihi sung to us:

– God is greater than for there to be for His essence

– A description like the essences of His creatures.

– Or for His attributes to be equated, in all of what

– We manifest from our actions, to His attributes.

– Be there destruction for the possessor of folly who says that He is

– A composite body and that our characteristics are like His characteristics!

– The uniqueness of His fashioning, to Him, are witnesses

– That appear on the surface of all that He made.

– He dispersed the human race with an eternal power

– And He willed it in them for His decrees.

- And He saw with the eye of knowledge what would bring

– The glances of their eyes as well as what they would not bring.

The above is identically found in the longer work (Akhbar al-Sifat, Swartz edn, pp. 279-280) as follows:

"When a group of ignorant men learned of this book of mine (alima bi-kitabi) they were not pleased, since they were fond of the views of their anthropomorphist teachers. They responded: '(The viewpoint defended in this book) is not in keeping with the teaching of the (Hanbali) school.' I replied: 'It is not (in accord with) your views nor with those teachers of yours whom you follow blindly. (In this work) I have held up the teachings of the Imam Ahmad and disassociated it from views falsely ascribed to him, along with irrational prattle, not being one who follows the views or others blindly. How can I ignore such distortions (bahraj) when I find them (so) objectionable? The end of the treatise – God knows best!"

The above two quotes are naturally based on English translations of the original Arabic words which are more in harmony when comparing both passages from both works in question; hence, it is indisputable that both were penned by Ibn al-Jawzi. If one pays

close attention to what Ibn al-Jawzi said in both of these identical quotes, one can clearly decipher the fact that his opponents who claimed to represent the real Way of Imam Ahmed ibn Hanbal in doctrine had already seen or read certain passages of one edition of the Akhbar al-Sifat and its abridgement, and even after that, Ibn al Jawzi upheld the contents of both works and dismissed the so-called champions of Hanbalite doctrine without naming them specifically. Hence, this is similar to a pre-emptive dismissal of his opponents who had reacted against him, and as such, Ibn al-Jawzi may have considered it unnecessary to pen any further detailed rebuttals as the contents in his two works were sufficient in his estimation to uphold what he considered to be the true Athari Way of Imam Ahmed ibn Hanbal.

What is pertinent to point out is that the abridged edition known as *Daff Shubuh al-Tashbih* was transmitted by major Imams of Hadith, indeed, some of them being the foremost of the people of Hadith (Ahlul Hadith) in their age, like – al-Hafiz Ibn Hajar al-Asqalani, his teachers, Zaynud-Din al-Iraqi and Nurud-Din al-Haythami, and Abdullah ibn Salim al-Basri (see below). The Daff has reached us personally via several routes going back to the Hadith Master of his age, al-Hafiz Muhammad Abid al-Sindi al-Madani (d. 1257 AH). The following is an abridged sanad going back to Shaykh Abid al-Sindi with his sanad back to al-Hafiz Ibn al Jawzi:

عن الحافظ محمد عابد السندي

عن صالح الفلاني المدني

عن محمد سعيد بن سفر المدني

عن الشيخ محمد بن عبد الله المغري المدني

عن عبد الله بن سالم البصري المكي

عن علي الطبري المكي

عن عبد الواحد الحصاري

عن عبد الحق السنباطي

عن الحافظ ابن حجر العسقلاني

عن الحافظين أبي الفضل زين الدين العراقي وأبي الحسن نور الدين الهيثمي

قالا أخبرنا أبو الفضل محمد بن اسماعيل بن عمر الحموي قال

أخبرنا الفخر ابن البخاري

عن الحافظ ابن الجوزي به

It is not known from any source that any of these famous scholars who transmitted the Daff were on record as either criticising or rejecting its contents after transmitting it to the next layer. This is in effect an indirect confirmation or commendation of its contents, even if some from the Hanbali School had objections to its contents. Indeed, what shows that Imam Ibn al Jawzi was unconcerned with what his fellow Hanbalis had to say in critique of his work, which can also be applied to those who said similarly to the latter camp decades later (like Ibn Taymiyya et al) is the fact that towards the end of his Daff Shubuh al-Tashbih, Ibn al Jawzi himself realized with confidence that his admirers outnumbered his opponents. He said in a poetical manner:[22]

I have surpassed while praising God, those who were before me –

So, say to he who hopes to catch me:

Take your time!

If you had lessened your criticism –

It would be hard after searching to find one quite like me.

Then a few lines later he said:

Baghdad is an abode in which its people are not duped

– And their love is only for he who has prestige

– And all of the lands my virtues have freighted them

– The devout, the rugged (and), the soft have all acknowledged my excellence.

My mention with virtue beyond the River is abundant

– And in the far West and wherever camels have reached.[23]

Let us conclude with some thoughtful nasiha (advice) from a major Hadith scholar that all the scholars of Hadith after his time cannot do without in terms of the Science of Hadith. This being ***al-Khatib al Baghdadi*** **(d. 463 AH) who was a onetime Hanbali who switched to the Shafi'i Madhhab and became an Ashari[24] in creed to.**

Al-Khaṭīb al-Baghdadi said in his al-Jāmiʿ li Akhlāq al-Rāwī wa Ādāb al-Sāmi[25]:

[22] See p. 112 of the English edition ("The Attributes of God")
[23] See p. 113 of the English edition ("The Attributes of God")

[24] As mentioned by Imam Abdul Aziz al-Kattani (see Tarikh al-Islam of al-Dhahabi, 10/175, Bashhar Awwad edition)

[25] 2:107-108, Riyadh: Maktabah al-Maʿārif, 1983

وَيَتَجَنَّبُ الْمُحَدِّثُ فِي أَمَالِيهِ رِوَايَةَ مَا لَا تَحْتَمِلُهُ عُقُولُ الْعَوَامِّ لِمَا لَا يُؤْمَنُ عَلَيْهِمْ فِيهِ مِنْ دُخُولِ الْخَطَأِ وَالْأَوْهَامِ وَأَنْ يُشَبِّهُوا اللَّهَ تَعَالَى بِخَلْقِهِ وَيُلْحِقُوا بِهِ مَا يَسْتَحِيلُ فِي وَصْفِهِ وَذَلِكَ نَحْوُ أَحَادِيثِ الصِّفَاتِ الَّتِي ظَاهِرُهَا يَقْتَضِي التَّشْبِيهَ وَالتَّجْسِيمَ وَإِثْبَاتَ الْجَوَارِحِ وَالْأَعْضَاءِ لِلْأَزَلِيِّ الْقَدِيمِ وَإِنْ [ص:108] كَانَتِ الْأَحَادِيثُ صِحَاحًا وَلَهَا فِي التَّأْوِيلِ طُرُقٌ وَوُجُوهٌ إِلَّا أَنَّ مِنَ حَقِّهَا أَنْ لَا تُرْوَى إِلَّا لِأَهْلِهَا خَوْفًا مِنْ أَنْ يُضَلَّ بِهَا مَنْ جَهِلَ مَعَانِيَهَا فَيَحْمِلُهَا عَلَى ظَاهِرِهَا أَوْ يَسْتَنْكِرُهَا فَيَرُدَّهَا وَيُكَذِّبُ رُوَاتَهَا وَنَقَلَتَهَا

"'In his dictations, the scholar of Hadith (Muhaddith) should avoid from narrating traditions which the minds of ordinary people (awaam) are incapable of comprehending them, for they might fall into error and delusions (awham). They might fall into assimilating (tashbih) Allah with his creation or describing Him with improper descriptions.

The example for this are the hadiths pertaining to the Divine attributes (sifat) whose outward meanings (zahir) entail comparing Allah to his creation (tashbīh), and comparing him to a body (tajsīm) or attaching body parts and organs to the One who is al-azalī al-qadīm (the pre-eternal and the timelessly eternal). Even though these hadiths are authentic and its Taʾwīl occurs in many ways and guises, the right of these hadiths is they are not to be delivered except to the people who deserve them (li-ahlihā). We fear that those who are in ignorance of their meanings will convey the outward meaning (yaḥmiluhā ʿalā ẓāhirihā) or reject, refute and belie their narrations and transmissions."

The above should be taken on board by every person who claims to be following the Scholars of Hadith (Ahlul Hadith) and the Salaf, especially their lay folk, for they are the main individuals in our time globally spreading malice and mayhem on such matters on the streets, masjids, in homes and various electronic formats like the internet and social media. They are the individuals who demean Sunni scholars who performed Ta'wil by declaring them Jahmiyya (followers of Jahm ibn Safwan) who rejected the attributes of Allah.

Peace and blessings be upon Sayyiduna Muhammad

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7th Rajab 1443AH/7th February 2022